













THE SELECT  
DIALOGUES

OF

✓  
L U C I A N.

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION  
IN LATIN,

WITH

NOTES IN ENGLISH.

---

---

By EDWARD MURPHY, M.A.

---

---

—*verbum verbo curabis reddere fidus.*

HOR.

*Cæca regens Filo vestigia.*

VIRG.

---

---

EDINBURGH:

PRINTED FOR SILVESTER DOIG  
AND ANDREW STIRLING.

1811.



PA 4230  
A3  
1811

E. STEWART, PRINTER, EDINB.



---

TO

*Thomas Adderley, Esq;*

CONCERNING

DEDICATIONS.

SIR,

I Really sat down to write you a Dedication; but judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

1st, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dedicator had so represented him.

2dly, That I very much doubt whether, since near the Year *One*, of the *Christian Aera*, any commendatory Dedication hath contributed much more than one ten-milliouth Part toward the establishing of any Man's Character.

3dly, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true

or false) this Day universally looked upon as so many huge Lies, and Schemes of Flattery and Interest; and are seldom, if at all thought worth the Reading.

4thly, That since the present age is so assuming, as to account all the high Dedicatory Commendations of so many Centuries nothing but crafty, fulsome, sneaking Stuff, (though I have seen some, that, I could swear, had Truth in them) *Therefore*, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Assistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any thing to the Contrary in these Reflections notwithstanding.

5thly, (That by the by) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them; But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and therefore, that I must proceed.

6thly, To observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panygyricks of able Dedicators, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, ‘That from, and after  
 ‘ the            Day of            , *etc.* no Author presume  
 ‘ in his Dedication to represent his Patron, as the  
 ‘ Happiness and Admiration of the Age he lives in,  
 ‘ on Account either of his Benevolence to the whole  
 ‘ Race of Mankind, or, his often-tempted and still un-  
 ‘ shaken Fidelity; or, his most exquisite Taste, and ne-  
 ‘ ver-erring Judgement; or, his consummate Know-  
 ‘ ledge in all Parts whatsoever both of polite and use-  
 ‘ ful Learning: or his utter contempt of all Praise;  
 ‘ or these, and innumerable other Perfections, all put

together; *Except*, the said Author shall, previously, have published the duly sworn affidavits of a competent number of good Judges of Merit and Knowledge (who have been Ear and Eye-witnesses of the said Patron's prodigious Accomplishments, and numberless Acts of Goodness), setting forth and specifying his (the said Patron's) several great Talents, with their exact Extent; or, if they, be infinite, shewing exactly *where* they do not end; and, likewise, *when* and *where*, and *to whom* he hath done those unheard-of Services. And, that any Author herein transgressing shall, upon Bill, Complaint, or Information, in any of his Majesty's Courts of Justice, be condemned to stand in the Pillory for the space of one Day, and to be pelted, during the said Time, by all whom it may concern, with Volumes of the hardest modern Writings, Tomes of School Divinity, Casuistry, and Metaphysics, and with all Books and Pamphlets containing Principles of new and polite Religion, or no Religion at all; and further shall during the Year next ensuing, be closely imprisoned and debarred the use of Pen and Ink, and all other Writing Instruments and Implements whatever, receiving daily the Allowance of half a Pound only of brown Bread from the Public, and from his Patron, daily, a Pint of Taplash and no more: And this only, provided the said Patron hath Generosity enough to grant him the said Allowance. And, *Finally*, that the said Author be allowed nothing to read, during the said Year, but mordern Dedications.

*7thly* and *Lastly*—That I myself had better, and that I hereby do wave all Thoughts of writing a Dedication to you, together with your Character therein to be set forth, till the Legislature shall, in their Wisdom, think fit to pass an Act to the above Effect; thinking what I have to say of you somewhat of a Nature not very meet for a Form of Writing, that at present labours under some Disadvantages through the Infidelity of the Times.

In the mean Time, I shall endeavour to content myself with the Enjoyment of one Pleasure, (from which, or the Truth, on which it is founded, not the united Force of all the Carpers breathing shall ever be able to diminish the least Portion) which is, That of thus publickly acknowledging myself,

S I R,

*Your very-often, and*

*most-generously obliged, and,*

*ever grateful Servant,*

EDWARD MURPHY.

TO

## TWO OR THREE READERS.

**I**T is well known, that the Tediouſness, the Inaccuracy, and (in many Inſtances) the great Ignorance with which Youth have been uſed to read over the following Dialogues of *Lucian*, have been owing to a Succeſſion of faulty Editions, a looſe and diſtant Translation, a real Difficulty in the *Greek*, ariſing from long and Tranſpoſed Sentences, and an entire Want of proper Illuſtrations. Hence hath ariſen a conſtant and juſt Complaint of the Hardſhip upon Beginners, in their being obliged to paſs immediately, from the Gospels in the *Greek* Teſtament, into an Author circumſtanced with ſo many Difficulties. And yet there was no Help for this Hardſhip, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well ſuited to tender Underſtandings.

THEſe were the Conſiderations that prevailed on me to engage in the following laborious Work; and the Particulars, I propoſed to myſelf in the Execution of it, were,

*First*, to correct the text of the current Edition.

*Secondly*, to make a ſtrictly literal Translation of the ſame into *Latin*, inſerting no Words of my own but ſuch as were *explanatory*, by being fairly to be

understood in the Original, and placing the whole in nearly the exact Grammatical Order. And,

*Lastly*, To Illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Words that the *Latin* Tongue could afford; Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

With Regard to my Notes, I must observe, that, however executed, they are the first that, to my Knowledge, have ever been made to this particular Collection of *Lucian's* Dialogues: and that I would have written them in *Latin*, but for the following Considerations, which I think of much more Importance than the Notes themselves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Classics abounds with stiff and affected Expressions, cant Phrases of the ancient Comedians, and a great mixture of mere Modernisms; So that, by the Time a Youth hath gone through his Course of Humanity, both at School and the University, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expressions, and such as correspond with the modern Modes of Speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine *Roman* Style. And to this alone, I am persuaded, is justly to be attributed, that, of such a Variety of modern Writers in the *Latin* Tongue, so very few can be said to have written with tolerable Purity: which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence am I induc'd to think, that it had been greatly for the Interest of Learning, had no Comments upon the Classicks been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Language. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Style from their unmixed Fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin* Style as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can by perusing only the bare Text of the *Latin* Classicks; and, therefore, that, though there may arise some little Disadvantage to the Learner with Regard to the future Purity of his Phrase and Style; yet it will be amply made up to him in the Swiftness of his Progress, and the far greater Extent of his Knowledge in the *Latin* Tongue.—Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanation would afford them, in Reading more of the pure Classick Text, than in imprinting upon their Minds barbarous

and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

But here again I may be asked, Why I have not (upon this Principle) instead of a very unelegant *Latin* Translation, chosen to make an *English* one! For, is not this literal *Latin* of mine, in the uncouth Grammatical Order, very unclassical and vitiating to a *Latin* Ear and Taste? I own it is: And the Objection is just. But then this, and the like Evils, are not to be avoided while we want *Greek-English* Lexicons, which, together with *English* Translations of all good *Latin* Comments, would best contribute to the Prevention or *Gothism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some measure to the Extirpation of Letters. If I am mistaken I hope that Gentlemen of better judgment will pardon me, for, in Truth I mean well.

The *first* is, an immoderate Use of literal Translations—I have, in Compliancè with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the



Exercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their minds, than ten Times as much gain'd with Ease and Oscitancy, by the Help of a literal Translation.—And I, therefore, am persuaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the language they are to learn; that is, have gain'd a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The *second* Evil that appears to me in the Modern Method of *Teaching* is, the neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement of their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercise both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather, entire Want of these Ornaments, and Imitations of the Antients; In the Room of which is daily substituted, in Writings a deal of dull, dry Stuff, and, in Discourse, much cold and Insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong, and polite Expressions upon the Minds of Youth by making them commit to Memory the greatest Productions of the Wit of Man.

The *third*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry

them thither, as soon as they have read over a few of *Lucian's Dialogues*, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared or finished with a Trifle more gained at a College; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entering them at once Children and uninstructed is, solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be removed when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such

alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its institution.

In the mean Time, if any single and singular Father or Son, or rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Public. The Resolution is this That such a Youth quit not the School, till he is as perfect, as a very good Master can make him, in every single Word of the following Books, *viz.* *Caes. Comment.* *Quint. Curt. Sallust's Wars of Catil. and Jugurtha.* *The five first Books of Livy.* *The select Orat. of Cicero.* *All Virgil except his juvenile Works.* *Hor. and Juv. (except the improper Parts).* *Pers. The four first Plays of Terence.* *St. John's Gospel.* *Leusd. Compend.* *These Dial. of Lucian.* *The four first Books of Xen. Cyr. Epict. and Tab. Ceb.* *The eight first Books of Hom. Il. Hesiod. The Idyl. of Theocrit. Hero and Leand. and OEdip. of Sophocles.*

He who will not, before he enters the University, read the above, or an equal Quantity of *Greek* and *Latin*, and that, every Word most accurately and perfectly, nay till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, nay distinctly, from that of every other Author he hath read; he, I say who will not thus read, and this, or at least very nearly this Quantity of the best *Greek* and *Latin* Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or improvement, but shall end it (as is generally the Case) nearly as ignorant, or very probably, more so, than when he began: And, if he

hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Boast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

*Lucian's*

## LUCIAN'S LIFE.

**WE** have scarce any accounts of Lucian's life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosato, a city of Syria, bordering upon the Euphrates: that, in his younger days, he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that, at length, his fame and his Writings had so recommended him to the emperor Marcus Aurelius, that he made him procurator, or regent, of Egypt; after which, it is said, he died, about the ninetyeth year of his age, leaving one son—Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it hath justly met with little or no credit.

It is true, that Lucian, in his *Philopatriss* and death of *Peregrinus* (though some have doubted, whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens, at the same time, to render himself not a little ridiculous, while he unwearily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it, in the least, affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as it too often happens, become very corrupt (like those keen-sensed animals in Homer, which were the readiest to catch the pestilence; I think he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others, with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunderbolt of an argument, power, they fancy they can bear down all before them. But it is as signal and

singular, as it is a true circumstance of Christianity, that scoffers, free thinkers, and tyrants have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of Providence, that, by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however, afterwards, dignified with the titles of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintances (whose merit probably was little more than that of flattery) these things, I say, (besides his entire want of candour, while he talks against the Christian religion) prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand (after the Apostles) in pulling down the whole heaven of heathen gods, and clearing away the rubbish of their abominations; and in thereby making room for the Church of Christ, in every part of the earth that was not utterly barbarous.

But, while we dislike his principles, it is impossible not to admire and extol his matchless abilities; for, when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it, at the same time, so ridiculous and odious. It may be doubted, whether any man, of the age he lived in, had so much learning; it may be granted, that no man of that age had finer or stronger sense; it is most certain, that no man, of that or any other age, hath equalled him in the points of irony and true humour; in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.

# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

---

ΔΙΑΛΟΓΟΣ α΄.

Κύκλωπος ἢ Ποσειδῶνος.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian* as have taken their Rise from Ancient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagances, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satires upon the Poets (*Homer* especially) as being the Founders of so much Superstition: Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well: But Men of his satirical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* Travels in *Homer*, where *Polyphemus*, the *Cyclop*, caught *Ulysses*, with several of his Crew, in his Cave; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and with the Giant's own Olive Staff (one End of which he had first sharpened, and made red hot in the Fire) thrust out his Eye (for he never had but one, and that of a large size) and then made his escape with the rest of his Companions.

ΚΥΚΛ. Ὡ ΠΑΤΕΡ οἶα πέπονθα ὑπὸ τοῦ καταράτη  
 ξένου, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ  
 ἐπιχειρήσας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πο-  
 λύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον "ΟΥΤΙΝ ἑαυτὸν ἀ-  
 πεκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους. Ὀδυσσεὺς ὀ-  
 βνομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακῆσιον,  
 ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, εὐδὲ πάνυ  
 ἐνθαρσῆς ὢν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς  
 νομῆς ἀνασρέψας, πολλὰς τινὰς ἐπιβλέουσας δηλονότι  
 10 τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα ἰ τῇ θύρᾳ τὸ πῶμα (πέ-  
 τρα δὲ ἐσὶ μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυ-  
 σάμενος ὃ ἔφερον δένδρον ἀπὸ τῆ ὄρεος, ἐφάνησαν ἀποκρύπ-  
 τειν αὐτὰς· πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινὰς,  
 ὥσπερ εἰκὸς ἦν, κατέφαγον λησὰς ὄντας. Ἐνταῦθα ὁ πα-  
 15 νουργότατος ἐκεῖνος, εἴτε ὈΥΤΙΣ, εἴτε Ὀδυσσεὺς ἦν, δίδω-  
 σι μοι πιεῖν ἑ φάρμακόν τι ἑ γυχέας, ἠδὲ μὲν καὶ εὖσμον,  
 ἐπιβλευτότατον δὲ καὶ ταραχωδέατον. Ἄπαντα γὰρ  
 εὐθύς ἐδόκει μοι περιφέρεισθαι πίνοντι, καὶ τὸ σπῆλαιον αὐ-

1. τῇ θύρᾳ τὸ πῶμα] By θύρα here, he means not a Door, but the Mouth of his Cave. For the Savage *Polyphemus* knew nothing of the Habitations of Men, and, agreeably to his rude and wild Notion, calls the Rock, which he used for a Door, τὸ πῶμα, the Cover, or rather, here the Stopper of the Mouth of his Cave.

2. φάρμακόν τι] Some strong Dose. He knew no other Name for it, being an utter Stranger to Wine. Φάρμακον often signifies Poison. Ἐδιδόκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμίγμενα εἶη. Xen. Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some Sort of Poison; and so have used the Word, in this Meaning.

3 ἑ γυχέας] This is an extraor-

dinary Participle from the Verb ἑ γυχέω. The Formation by which it becomes such is this: ἑ γυχέω fut. ἑ γυχέωσω (like πλέω, εὖσω, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχουσα; and again, by losing υ, ἐνέχεια, which, running through the Mood, will end in the Participle ἑ γυχέας. This I translate, *postquam infuderat*, in order to give nearly a just Notion of the Time or Tense. For this Reason, I shall frequently in the Beginning of my Translation, turn the Participles of the Aorists, by *postquam*, or *cum*, and the Verb; but, further on, into Ablatives absolute, when I cannot have the Latin Participle of the Preter-tense of a Verb Dependent, as ἑβων locutus, ἐπιχειρήσας adortus. &c.



τὸ ἀνεσρέφετο, καὶ ἔτι ὄλως ἐν ἑμαυτῷ ἦ μιν. Τέλος δὲ, ἐς ὑπνον κατεσκάσθη· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε <sup>1</sup> προσέτι, ἐτύφλωσέ με καθέδοντα· καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Ποσειδόν. ΠΟΣ. Ὡς βαθὺν ἰκοιμήτης, ὦ τέκνον, ὅς ἐκ ἐξέθορες μεταξύ τυφλόμενος; ὁ δ' <sup>5</sup> ἐν Ὀδυσσεὺς πῶς διέφυγεν; ἔ γάρ ἂν ἔυ οἶδ' ὅτι ἐδυνήθη ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Ἄλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρῆς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ <sup>10</sup> ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμῆ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σε. Ἄλλὰ τὰς ἄλλης γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ εἶροντο τὰ ἐπιβλεπόντος τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι "ΟΥΤΙΥ ἐστὶ, μελαγ- <sup>15</sup> χολᾶν οἰηθέντες με, ὥχοντο ἀπίοντες. Οὕτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλισα ἠιάσέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδ' ὁ πατήρ (φισίν) ὁ Ποσειδῶν ἰάσεται σε." ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνέμαι γὰρ αὐτόν, ὡς μάθη, ὅτι εἰ καὶ πῆρωςίν <sup>20</sup> μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γὰρ τῶν πλεόντων τὸ σῶζειν αὐτὸς καὶ ἀπολλύναι ἐπ' ἐμοὶ πρόσσει. Πλεῖ δὲ ἔτι.

1. προσέτι] The best Editions add προσέτι to ἐτύφλωσε; and, accordingly, the other Translation renders both together, by *insuper excelsavit*. But, as *Ulysses* had not, as yet, laid a Finger upon *Polyphemus*, how could he προσέτι, moreover, do any violence to him? For this Reason, I have taken the Liberty to sub-

join προσέτι to πυρώσας γε. So that the Sense of the Whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. But he having sharpened a Stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having, moreover, made it red hot in the Fire, ἐτύφλωσέ με, blinded me, &c.

## ΔΙΑΛ. β'. Μενέλαος ἢ Πρωτεύως.

This *Dialogue* is a ridicule upon that Part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the Instructions of the Nymph *Eidothia*, seized *Proteus*, her Father (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of *Pbaros*, where he was detained by contrary Winds.—The Conversation of *Menelaus* and *Proteus*, in *Homer*, upon that Occasion, is here particularly ridiculed.

MEN. ἌΛΛΑ' ὕδωρ μὲν γίνεσθαι, ὦ Πρωτεῦ, ἔκ ἀπί-  
 Α θανον, ἐνάλιόν γε ὄντα, καὶ δένδρον ἔτι φορητόν,  
 καὶ ἐς λέοντα ὁπότε ἀλλαγίης, ὅμως ὑδὲ τῆτο ἔξω πίσεως.  
 Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάττῃ οἰκῶντα, τῆ-  
 5 το πᾶν θαυμάζω, καὶ ἀπισῶ. ΠΡΩΤ. Μὴ θαυμάσις,  
 ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον καὶ αὐτός.  
 Ἄλλὰ μοι δοκεῖς (εἰρήσεται γάρ πρὸς σε) γοητεῖαν τίνα  
 προσάγειν τῷ πράγματι, καὶ τὰς ὀφθαλμοὺς ἐξαπατᾶν τῶν  
 ὀρώντων, αὐτὸς ὑδὲν τοῖστο γιγνόμενος. ΠΡΩΤ. Καὶ  
 10 τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ἔτως ἐναργῶν γένοιτο; ἔκ ἀνεργ-  
 μένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμαυτὴν;  
 εἰ δὲ ἀπισεῖς, καὶ τὸ πρᾶγμα <sup>1</sup> ψευδὲς εἶναι δοκεῖ, φαντα-  
 σία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὴν πῦρ γένωμαι,  
 προσένευκέ μοι, ὦ γενναϊότατε, τὴν χεῖρα· εἴη γάρ, εἰ  
 15 ὀρῶμαι μόνον, ἢ καὶ τὸ καίειν τότε μοι πρόσσειν. MEN.  
 Οὐκ ἀσφαλὴς ἡ πείρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δὲ μοι,  
 Μενέλαε, δοκεῖς οὐδὲ πολύπην ἐωρακίαναι πώποτε, ὑδ' ὁ  
 πάσχει ὁ ἰχθύς ἔτος εἰδέναι. MEN. Ἄλλὰ τὸν μὲν πο-  
 λύπην εἶδον. Ἄ πάσχει δὲ, ἠδέως ἂν μάθοιμι παρά σε.  
 20 ΠΡΩΤ. Ὅποῖα ἂν πέτρα προσελθὼν, ἀρμέσῃ τὰς <sup>2</sup> κοτύ-

1. ψευδὲς.] *Gravius* would have it ψεύδης, agreeing with φαντασία; and, I think, with good Reason.

2. κοτύλας.] *Suidas* says, that κοτύλη properly signifies a Cup, and that hence it hath been used to signify the Cavity or Hollow in one Bone, for the Reception

of the Head of another. The Fish, called *Polyopus*, hath little Cups or Cavities along the Inside of its Claws, which it applieth to any thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin.* Nat. Hist. Lib. ix. cap. 9.

λας, ἢ προσφύς ἔχεται κατὰ τὰς <sup>1</sup> πλεκτάνας, ἐκείνη ὅμοιον ἀπεργάζεται αὐτὸν, ἢ μεταβάλλει τὴν χροάν, μιμούμενος τὴν πέτραν, ὡς ἂν λάθῃ τοὺς ἀλίεας, μὴ διαλλάττων, μηδὲ φανερός ὢν διὰ τοῦτο, ἀλλ' εἰκῶς τῷ λίθῳ. ΜΕΝ. Φασὶ ταῦτα τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ. <sup>5</sup> ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίμιν ἂν ἄλλῳ πιέυσαις, τοῖς σεαυτῆ ὀφθαλμοῖς ἀπισῶν. ΜΕΝ. Ἰδὼν εἶδον. Ἀλλὰ τὸ πρᾶγμα τερασίον, τὸν αὐτὸν πῦρ ἢ ὕδωρ γίγνεσθαι.

1. πλεκτάνας.] A Kind of Fish, so fast, that it bursts the small Claws, which the Polypus Shell, and so gets the Fish for its twines about some Sort of Shell-pains. *Plin. ibid.*

### ΔΙΑΛ. γ'. Ποσειδῶνος ἢ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*: the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise Men of *Greece*, and as credited by every one of them. See *Herod. in Clio. and Plut. in Sympos.*

ΠΟΣ. <sup>1</sup> ΕΥΓΕ, ὦ Δελφίνες, ὅτι αἰεὶ φιλόανθρωποι ἔσε' ἢ πάλαι, μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ <sup>2</sup> τὸν Ἴσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιθαρωδὸν τῆτον τὸν ἐκ Μιθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον αὐτῇ σκευῇ <sup>5</sup> ἢ κιθάρῃ· ὅδε περιεΐδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τὸς ἀνθρώπους ἐσπαιοῦμεν, <sup>3</sup> ἐξ ἀνθρώπων γε ἢ αὐτοὶ ἰχθύες γε-

2. τὸν Ἴσθμὸν.] The Corinthian Isthmus, called; ἢ Ἴσθμὸς, *the Istimus*, by Way of Preeminence.— I will give neither the Geography of the Places mentioned in these *Dialogues*, nor the Stories relating to the proper Names of Men, or Gods; because the Geography of any Place is never learned to any Purpose, but by Maps; and the Stories, concern-

ing Men and Gods, are, for the most Part, to be found in Dictionaries. Yet, if any of these Fables or Histories are not to be found in the common Dictionaries, or if the Sense or Beauty of any Part of the Text requires a particular Relation of them, they shall be set forth.

3. ἐξ ἀνθρώπων.] The Fable is, that a crew of Sailors, having ta-

νόμηναι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διανύσῃ, ὅτι ὑ-  
 μᾶς καταναυμαχίῃσας μετέβαλε, δέον χειρώσασθαι μόνον,  
 ὡς περ τῆς ἄλλης ὑπηγάγετο. Ὅπως γὰρ τὰ κατὰ τὸν  
 Ἄριονα τῆτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίαν-  
 5 δρος, οἶμαι, ἔχαρεν αὐτῷ, καὶ πολλάκις μελεπέμπελο αὐτὸν  
 ἐπὶ τῇ τέχνῃ. Ὁ δὲ πλεῖστας παρὰ τῷ τυράννῃ ἐπεθύ-  
 μισε, πλεῖστας οἴκαδε εἰς τὴν Μιθυμνίαν, ἐπιδείξασθαι τὸν  
 πλεῖστον καὶ ἐπιβάς πορθμεῖν τινὸς κακῆργων ἀνδρῶν, ὡς ἔδειξε  
 πολὺν ἄγων χρυσοῦν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖ-  
 10 ον ἐγένετο, ἐπιβυλεύσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἠεροῶμιν  
 γὰρ ἅπαντα παρανέων τῷ σκάφει) “ Ἐπεὶ ταῦτα ὑμῖν  
 “ δέδοκται (ἔφη) ἀλλὰ τὴν σκευὴν ἀναλαβόντα με, καὶ  
 “ ἄσαντα θρηνόν τινα ἐπ’ ἐμαυτῷ ἐκόντα ἐάσατε ρίψαι  
 “ ἐμαυτόν.” Ἐπέτρεψαν οἱ ναῦται, καὶ ἀνελαβε τὴν  
 15 σκευὴν, καὶ ἦσε πᾶν λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς  
 αὐτίκα πάλιν ἀποθανέμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀνα-  
 θέμενος αὐτὸν, ἐξηηξάμην ἔχων εἰς Τάιναρρον. ΠΟΣ.  
 Ἐπαυῶ τῆς φιλομυσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας  
 αὐτῷ τῆς ἀκροάσεως.

ken *Bacchus*, in the Form of a beautiful Boy, would have carried him off, as a prey. Upon which, the God resumed his own Shape, and turned them all into Dolphins. *Ovid. Met. Lib. iii.*

1. σκευήν.] By σκευήν, probably, is meant, here, not his ordinary Dress, but that which he wore as a musician. For great Musicians wore certain Habits peculiar to their Profession: as appears from *Plutarch*, where he introduces *Gorgias*, telling this Story to the Seven Wise-Men,

and saying, That he knew *Arion*, before he came on Shore off the Dolphin's Back, because he wore his ἐναγώνιον κοσμὸν, the Dress which he wore at the Games: for Musicians, in Greece, were wont to contend for Prizes at the Public Games; which extraordinary Occasion, probably gave Rise to a particular Dress.—*Herodotus*, in relating this Story, called *Arion's Dress*, σκευή. *Lucian*, therefore, probably, uses the same Word, by Way of Mimicry and Ridicule upon his chimerical Narration.

#### ΔΙΑΛ. δ'. Ποσειδῶνος καὶ Νηρηίδων.

The Story of *Atamas* and *Nephele* is not completely told in any Dictionary; nor can this *Dialogue* be, fully, understood, without a particular Account of the Latter.

*Atamas*, King of *Thebes*, married *Nephele*. She was a Goddess; but the Mythologists do not tell us, of what Part of the Creation.

Yet, that it must have been of the Clouds, her Name puts out of all Question. *Athamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step mother to *Phryxus* and *Helle*, his children by *Nephele*. Wherefore, in order to rid herself of them entirely, she privately caused all the Seed-Corn in *Bootia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report that there should be none, till *Helle* and *Phryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother *Nephele*, took them away in a Cloud, and mounted them to the golden Ram, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Hellespont*, afterwards so called, from *Helle's* having then fallen into it. Upon this, *Juno* sent a Fury to *Athamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Learchus* and *Melicerta*, he imagined them a Lioness with her two Whelps, and, snatching up *Learchus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Athamas*, threw herself from the Promontory *Citbaron* into the Sea. The Gods, in Pity to them, turned her into a Sea Nymph, and *Melicerta* into a Sea-God, afterwards called *Portumnus*, the God of Havens or Ports. *Hoffman* and *Natal-Comes*.

ΠΟΣ. **Τ**ὸ μὲν γαῖον τῦτο, ἐς ὃ ἡ παῖς καλινέχθη,  
Ἑλλήσποντος ἀπ' αὐτῆς καλείσθω. Τὸν δὲ  
νεκρὸν ὑμεῖς, ὦ Νηρηίδες, παραλαβῶσα τῇ Τρωάδι προσ-  
εἰγκάλε, ὡς τάφειν ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. <sup>1</sup>Μη-  
δαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ <sup>2</sup>ἐπωνύμῳ πελά-  
5 γει τεθάφθω. <sup>3</sup>ἐλεῖμεν γὰρ αὐτὴν οἰκίσσα ὑπὸ τῆς μη-  
τρυῖας πεποιθυῖαν. ΠΟΣ. Τῦτο μὲν, ὦ Ἀμφιτρίτη,  
οὐδέμις. Οὐδ' ἄλλως καλὸν ἐνλαῦθ' αὐτῆς κείσθαι ὑπὸ τῇ  
ψάμμῳ αὐτὴν ἀλλ', ὅπερ ἔφην, <sup>4</sup>ἐν τῇ Τρωάδι ἐν τῇ

1. Μηδαμῶς.] Pert enough.

2. ἐπωνύμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognominis* —e.—*Lucian* seems to have made a Blunder, here: For how could the Sea be ἐπωνύμου, or called after her Name, before Men knew of her Fall, so as, from thence, to call the Sea after her Name?

2. ἐλεῖμεν.] One would think there was no great Pity shewn,

in letting her lie where she was.

But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleeing Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

4. ἐν τῇ.] *Grævius* says it should be written, ἐν τῇ, Ὑ. and

Χερρόνησῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον ἔσαυ αὐτῇ, ὅτι μὲν ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμπροσθεῖται ὑπὸ τῷ Ἀθάμαντος διωκομένη εἰς τὸ πέλαγος, ἀπ' ἀκρῶ τῷ Κιθααρῶνος, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα 5 καὶ τὸν υἱὸν ἐπὶ τῆς ἀγκάλης. ΝΗΡ. Ἀλλὰ ἡ κἀκείνην σῶσαι δεήσει, χαρισάμενος τῷ Διονύσῳ· τροφὸς γὰρ αὐτῆ καὶ τίθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἔτω πονηρὰν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαρισεῖν, ὡς Ἀμφιτρίτη, ἐκ ἄξιον. ΝΗΡ. Αὐτὴ δὲ ἄρα τί παθῶσα κατέπεσεν ἀπὸ τῷ κριῦ, 10 ὁ ἀδελφὸς δὲ ὁ Φρύξος ἀσφαλῶς ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, καὶ δύναται ἀντέχειν πρὸς τὴν φορὰν ἢ δὲ, ὑπὸ ἀηθείας, ἐπιβῶτα ὀχήματος παραδόξου, καὶ ἀπιδῶσα εἰς βάθος ἀχανῆς, ἐκπλαγεῖσα, καὶ τῷ θάμβει ἅμα σχεθεῖσα, καὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πῆ- 15 σεως, ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριῦ, ὧν τῶς ἀπείληπτο, καὶ κατέπεσεν εἰς τὸ πέλαγος. ΝΗΡ. Οὐκὲν ἐχρῆν τὴν μητέρα τὴν Νεφέλην βοηθεῖν πιπτῆσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

produces the Authority of a MS. for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, in Troas in the Chersonese: Because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatick. See Well's Maps.

A Chersonese, or Cherrhonesse, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from *χερσῆς*, Terra, and *ἤσος* Insula.

1. κἀκείνην.] Her also. That is, you must save Ino too, as you now do Helle. But where is the great Favour in saving her, as he does Helle, who is actually drowned? The Meaning, then, must be, that he must save her too, that is, her Body too, as he now does that of Helle.

I cannot make Grammar of the Nom. Case *χαρισάμενος*; and,

therefore, think Lucian must have writ it *χαρισάμενον*, σε, *Τε*, being understood — Gronovius hath found it *χαρισαιμένους* in a MS. which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.


2. ὀχεῖται.] He speaks, in the present Tense, because *Phryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.

3. φορᾶν.] I take it that *φορᾶν*, as it is derived from *φέρειν*, here, signifies the great Velocity with which they were carried. By *Phryxus's* being said to bear against it, is meant no more, than that he could bear it, without being affected as *Helle* was.

4. Νεφέλην.] The Reason, why her Mother, *Nephele*, is supposed to be able to help her, is, that she was a Goddess, and had

## ΔΙΑΛ. ε. Ξάνθε κ' Θαλάσσης.

*Homer* tells us, in the xxist Book of his *Iliad*, that, in a warm Encounter between the *Grecians* and *Trojans*, several Gods being engaged on both sides, the River (that is, the God of the River) *Xanthus*, seeing *Achilles* slaughtering his Neighbours, the *Pbrygians*, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water: And that *Vulcan* fell upon the Flood of *Xanthus*, with a Conflagration, and almost dried up his whole Channel.

ΞΑΝΘ.  ΕΞΑΙ μὲ, ὦ Θαλάσσα, δεινὰ πεποιθότα, κατὰσβεσόν με τὰ τραύματά. ΘΑΛ. Τί τῆτο, ὦ Ξάνθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἦφαισος. Ἄλλ' ἀπηθράκωμαι ὅλας ὁ κακοδαίμων, κ' ζέω. ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς 5 Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὰς Φρύγας ἰκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς. ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε μοι τὸν ῥῆν, ἐλείψας τοὺς ἀθλίους, ἐπῆλθον, ἐπικλύσαι δέλων, ὡς φεβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνθαῦθα ὁ Ἦφαισος (ἔτυχε γὰρ πλοσίον πρὸς ἂν) πᾶν ὅσον, οἶμαι, πῦρ 10 εἶχε, κ' ὅσον ἐν τῇ Αἴτιῃ, κ' εἴποθι, ἄλλοθι, φέρων, ἐπῆλθέ μοι, κ' ἔκαυσε μὲν τὰς πηλέας, κ' μυρίκας· ὥπτησε δὲ κ' τοὺς κακοδαίμονας ἰχθύς, κ' τὰς ἐγχέλυας. Αὐτὸν δὲ ἐμὲ <sup>2</sup> ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὄλον ξηρὸν εἴργασαι. Ὁρᾶς δ' ἔν ὅπως διάκειμαι ὑπὸ τῶν ἐγ- 15 καυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε, κ' θερμὸς, ὡς εἰκός. Τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, Ἡ δέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν

before shewn her Power, by getting the golden Ram from *Mercury* for her Children.

1. κ' τὰς ἐγχέλυας ] *And even my very Eels; which lie far down in the mud.*

Καίοντι πετρίαι, καὶ ἰτίαι, ἠδὲ μυρίκαι

Τείροντ' ἐγχέλυες τε, κ' ἰχθύες—  
*Hom. Iliad. φ'*

2. ὑπερκαχλάσαι] The other

*Translation* renders this Word *eff. r. scere*. But it is derived from καχλάξ-ήκος, a *Pebble*; and καχλάζω signifies to make that-Noise: which Water-running-over-Pebbles - or - Stones - doth. Fire, thrown into Water, makes a Noise not unlike this; so that ὑπερκαχλάζω will signify, to-boil-or-bubble-up violently with that-Sort-of-Noise. Vid. *Steph.*

υἷον ὤρμισας, ἕκ αἰδέσθεις ὅτι Νηρηΐδος υἷος ἦν. ΞΑΝΘ.  
 20 Οὐκ ἔδει ἔν ἐλεῆσαι γείτονας ὄντας τῆς Φρύγας; ΘΑΛ.  
 Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἷον ὄντα τὸν  
 Ἀχιλλέα.

1. Ἡφαιστον ἐλεῆσαι] There was good Reason, why *Xanthus* should take the Part of his Neighbours, the *Phrygians*. But it is not evident, why *Vulcan* should take that of *Achilles*. The Case was, *Vulcan* had been under very great Obligations to his Mother *Thetis*: For, when *Jupiter* had kicked him down from Heaven, for interposing in a Quarrel between himself and

*Juno*, *Thetis* received and concealed him, till he was taken up into Favour again. This *Vulcan* himself gratefully acknowledges, in the xviii<sup>th</sup> Book of *Homer's Iliad*, where he says of her, "Ἡ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πειόντα. And it was in Return, that he made her an impenetrable Suit of Armour for her Son.

ΔΙΑΛ. 5'. Διός, Ἀσκληπιῶ, καὶ Ἡρακλέους.

This *Dialogue*, possibly, was written, upon Occasion of some Disputes concerning the Merits of *Æsculapius* and *Hercules*. Read the Stories of these Two, and of *Omphale*, before you read the *Dialogue*.

ΖΕΥΣ. ΠΑΥΣΑΣΘΕ, ὦ Ἀσκληπιεὶ καὶ Ἡράκλει, ἐρίζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι. Ἀ-

πρεπῆ γὰρ ταῦτα, καὶ ἀλλότρια τῶ συμποσίαι τῶν θεῶν.

ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τρυφῶν τὸν φαρμακεία

ἢ προκατακλίνεσθαί με; ἈΣΚΛ. Νῆ Δία, καὶ ἀμείνων γὰρ

εἰμι. ἩΡΑΚΛ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ

Ζεὺς ἐκεραύνωσεν, ἢ μὴ θέμις ποιεῖν; νῦν δὲ κατ' ἔλεον

αὐθις ἀθανασίας μετέλιπες; ἈΣΚΛ. Ἐπιέλιπας ἔ

γὰρ καὶ σὺ, ὦ Ἡράκλει, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι

10 ὀνειδίζεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔν ἴσα καὶ ὅμοια βεβίω-

ται ἡμῖν, ὃς Διὸς μὲν υἷος εἰμι, τσαῦτα δὲ πεπόνηκα

ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους

ὑβριστὰς τιμωρόμενος· σὺ δὲ ριζοτόμος εἶ καὶ ἀγύρτης νο-

2. γὰρ.] This particle looks a little extraordinary, in this Place. But I take it to be referred to ὅτι, which follows, in the Sentence, and that the Meaning of it is, *ergo*: "Ὅτι,

"since, you upbraid me with  
 "Fire ἐπιέλιπας γὰρ, you, there-  
 "fore, have forgotten; since  
 "this might have been objected  
 "to yourself."



σῶσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθῆσιν τῶν φαρμάκων, ἀνδρῶδες δὲ ἔδὲν ἐπιδεδειγμένος. ἌΣΚΛ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶν ἀνῆλθες ἡμιφλεκτός, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο τοῦ πυρός. Ἐγὼ δὲ εἰ καὶ μὴδὲν ὅ ἄλλο, οὔτε ἐδάλευτα ὡσπερ σὺ, ἔτε ἕξαμνον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παγόμενος ὑπὸ τῆς Ὀμφάλης χρυσῶ σαυδάλῳ, ἀλλ' ἔδὲ μελαγχολήσας ἰ ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Εἰ μὴ παύσῃ, λοιδορούμενός μοι, αὐτίκα μάλα εἶσῃ, ὡς ἔ πολὺ σε ὀήσει ἠ ἀθανασία, ἐπεὶ ἀράμενός σε, ρίψω ἐπὶ κεφαλὴν ἐκ τῆ ἕρανῆ, ὡσε μὴδὲ τὸν Παμήονα ἰασέσθαί σε τὸ κρανίον συντριβέντα. ΖΕΥΣ. Παισάσθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνοσίαν, ἢ ἀμφοτέρως ἀποπέμφομαι ὑμᾶς τοῦ συμποσίου. Καὶ τοι εὐγνωμον, ὦ Ἡράκλεις, προκα- 15 τακλίνοσθαί σε τὸν Ἀσκληπιόν, ἄτε καὶ πρότερον ἰ ἀποθανόντα.

1. ἀπέκτεινα | This alludes to a part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows: *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Piritibus* and *Theseus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans* who had opposed his interest, to Death; and was just upon the point of murdering *Amphytrio*, *Hercules*'s

reputed Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid.* in *Ἡρακλ. Μαιν. and Senc* in *Herc. Furens*.

2. ἀποθανόντα | *Jupiter* doth not say, because he was first received into Heaven; but, because he died first; Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

### ΔΙΑΛ. Ζ'. "Αρεως καὶ Ἐρμῆ.

This Dialogue is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiith Book of his *Iliad*, hath introduced *Jupiter* justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having, in his 1st

Book, represented this same Supreme Power in great Distress, and beholden to the Giant *Briareus*, for releasing him from the Hands of *Neptune* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being, to the silly and extravagant Humour of the Age he lived in.

ΑΡ. **Η**ΚΟΥΣΑΣ, ὦ Ἑρμῆ, οἷα ἠπέλιπεν ἡμῖν ὁ Ζεὺς,  
 ὡς ὑπεροπτικά ἢ ἀπίθανα; “ Ἦν ἐθελήσω,  
 “ (φιστίν) ἐγὼ μὲν ἐκ τῆ βραῦν σειρὰν καθήτω, ὑμεῖς δ’ ἦν  
 “ ἀποκρεμασθέντες κατασπᾶν βιάζησθέ με, μάτιν ποιή-  
 5 “ σετε· ἔ γάρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήσωμι  
 “ ἀνεκλύσω, ἔ μόνον ὑμᾶς, ἀλλὰ ἢ τὴν γῆν ἅμα καὶ τὴν  
 “ θάλασσαν συναρτήσας μετεωρίω.” Καὶ τᾶλλα ὅσα ἢ  
 σὺ ἀκήκοας. Ἐγὼ δὲ ὅτι μὲν ἑ καθ’ ἐν’ ἀπάντων ἀμείνων  
 ἢ ἰσχυρότερός ἐστιν, ἔκ ἂν ἀρνηθῆιν. Ὅμῃ δὲ τῶν τοσού-  
 10 των ὑπερφέρειν, ὡς μὴ καταβαρήτειν αὐτὸν, κἂν τὴν γῆν,  
 κἂν τὴν θάλασσαν προσλάβωμεν, ἔκ ἂν πεισθῆιν. ἙΡΜ.  
 Ἐυφήμει, ὦ Ἄρες· ἔ γάρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ  
 καὶ τι <sup>2</sup> κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ΑΡ. Οἷει  
 γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν; ἔχι δὲ πρὸς μόνον  
 15 σε, ὃν ἐχεμυθεῖν ἠπισάμην; ὃ γῆν μάλιγα γελοῖον ἔδοξε  
 μοι ἀκόντι μεταξὺ τῆς ἀπειλῆς, ἔκ ἂν δυναίμην σιωπῆσαι  
 πρὸς σε. Μέννημα γάρ ἔ πρό πολλῶ ὁπότε ὁ Ποσειδῶν,  
 ἢ ἡ Ἥρα, ἢ ἡ Ἀθηνᾶ ἐπανασάντες ἐπεβύλευσαν ζυγῆσαι  
 αὐτὸν λαβόντες, ὡς παντοῖος ἦν δεδιώς, ἢ ταῦτα, τρεῖς  
 20 ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελείψατα ἐκάλεσεν αὐτῶ  
 σύμμαχον Βριάρεων ἐκατουχείρα ὄντα, κἂν ἐδέδετο αὐτῶ  
 κεραυνῶ ἢ βροντῆ. Ταῦτα λογιζομένῳ, ἐπῆει μοι γελαῖν  
 ἐπὶ τῆ καλλιρρημοσύνῃ αὐτῆ. ἙΡΜ. Σιώπα, εὐφήμει.  
 Οὐ γάρ ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκῆναι τὰ τοι-  
 25 αῦτα.

1. καθ’ ἐν’] Pro καθ’ ἑνα.

2. κακὸν ἀπολαύσωμεν.] To say, Enjoy a Misfortune, is a Manner of Expression, which is warranted by what is called the Figure

Catachresis; that is, the Abuse, or Misapplication of Words. So in Latin, Tu scabie frueris, &c. Juven.

## ΔΙΑΛ. ή. Διογένης ή Πολυδεύκης.

The Folly of the ancient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

ΔΙΟΓ<sup>1</sup> Ω Πολυδευκης, ἐτέλλομαί σοι, ἐπειδὴν τὰ χίσα ἀνέλθης (σὸν γὰρ ἐστὶν οἶμαι ἀναβῆναι αὔριον) ἢν πρὶ ἴδης <sup>2</sup> Μένιππον τὸν κύνα (εὔροις δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ <sup>3</sup> Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἶπεν <sup>5</sup> πρὸς αὐτὸν, ὅτι — “ Σοὶ, ὦ Μένιππε, κελεύει ὁ Διο-  
 “ γένης, εἰ σοι ἰκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἢ κεν  
 “ ἐνθαδὲ πολλῶ πλείω ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ <sup>4</sup> ἐν  
 “ ἀμφιβόλῳ σοι ἔτι ὁ γέλωσ ἦν, ἢ πολὺ τὸ, τίς γὰρ ὄλωσ  
 “ οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, ὦ παῦσῃ <sup>5</sup> βεβαίως 10  
 “ γελῶν, καθάπερ ἐγὼ νῦν ἢ μάλιστ' ἐπειδὴν ὄρας τὰς  
 “ πλεσίτας, καὶ σατράπας, ἢ τυράννας, ἔτω ταπεινὰς,  
 “ ἢ ἀτήμας, ἐκ μόνης οἰμωγῆς διαγιωσκομένους, ἢ ὅτι  
 “ μαλθακοὶ ἢ ἀγενεῖς εἰσι, μεμνημένοι τῶν ἄνω.” Ταῦ-  
 “ τα λέγε αὐτῷ, ἢ προσέτι, “ ἐμπλησάμενον τὴν πέραν 15  
 “ ἢ κεν ὁ Θέρμων τε πολλῶν, ἢ εἰ πρὶ εὔροι ἐν τῇ τριόδῳ

1. ΔΙΟΓ.] This *Diogenes*, the Cynic Philosopher, being asked, Why he was called the Dog? made Answer, “ Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues.” *Diog. Laert. Lib. vi.*

2. Μένιππον] Another Cynic; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. *Ibid.* Segm. 100.

3. Κράνειον.] The *Craneum* was the Philosophy-School built upon an Hill near *Corinth*, and so called from *Κρανῖον, Caput*. The *Lycum* was that at *Athens*, so called from *Λύκειος*, a Name of *Apollo*.

4. ἐν ἀμφιβόλῳ.] *In a Doubt*, that is, *upon no sure Grounds*. For no Man that knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

5. βεβαίως.] *Upon good Grounds*. As if he had said, “ It is here, “ in this other World, that all “ the Vice and Folly of the “ Former appear indisputably “ real Vice and Folly; and, “ therefore, here, you are sure “ they deserve your Laughter “ and Contempt.”

6. Θέρμων] *Lupins* were a very bitter Kind of Pulse or Pease,

“ Ἐκάτης δεῖπνον κείμενον, ἢ ὧν ἐκ <sup>2</sup> καθαρσίου, ἢ  
 “ τι τοῦτο.” ΠΟΛ. Ἄλλ’ ἀπαγγελῶ ταῦτα, ὧ Διό-  
 γενες· ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστὶ τὴν ὄψιν ;  
 ΔΙΟΓ. Γέρον φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἀπαν-  
 5 τι ἀνέμῳ ἀναπεπταμένον, καὶ τὰς ἐπιπτυχαῖς τῶν ρακίων  
 ποικίλον. Γελᾷ δ’ αἰεὶ, καὶ τὰ πολλὰ τῆς ἀλαζόνας τέττης  
 φιλοσόφης ἐπισκώπτει. ΠΟΛ. Ῥᾶδιον εὑρεῖν ἀπὸ γε τέ-  
 των. ΔΙΟΓ. Βῦλοι καὶ πρὸς αὐτὰς ἐκείνας ἐντείλωμά τι  
 τῆς φιλοσόφης ; ΠΟΛ. Λέγε, ἢ βαρὺ γὰρ ἔδὲ τῆτο.  
 10 ΔΙΟΓ. Τὸ μὲν ὅλον <sup>3</sup> παύσασθα αὐτοῖς παρεγγύα λη-

as *Pliny* says, *Lib. xviii. cap. 14.* And *Virgil* in his 1st *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were Food only for very poor People.

1. Ἐκάτης δεῖπνον] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High Roads, for the Poor to take away. This Offering was called Ἐκάτης δεῖπνον.

2. καθαρσίαι.] Among the Ancients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus* ; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollo* by dishonouring his Priest *Chryses*. It is observable, that the Things, which they used in Order to purify themselves, were of a Purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The first is used in *Virgil*. *Juvenal* mentions the second, *Sat. ii.*—*Si qua darentur*

*Sulphura*. And, here in *Lucian*, we find Eggs used.—*Cognatus* says, that it was also used to purify the Assemblies and Theatres.—The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications ; and that the *Cynics* lived like the Poor, or like Beggars ; as *Horace* shews, where he says to a *Cynic*—  
*Tu poscis vilia rerum*  
*Dante minor.*

And again—*pranderet olus*— So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

3. παύσασθαι ληρῆσι.] An Idiom, or particular Way of speaking, put for παύσασθαι ληρῆσιν.

ῥῆσι, καὶ περὶ <sup>1</sup> τῶν ὅλων ἐρίζουσι, καὶ <sup>2</sup> κέρατα φύσιν ἀλλήλοις, καὶ <sup>3</sup> κροκοδείλου ποιῶσι, καὶ τοιαῦτα ἄπορα <sup>4</sup> ἐρωτῶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἄλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήγουσι, καθηγοῦντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ <sup>5</sup> οἰμώζεις αὐτοῖς παρ' ἐμῆ λέγε. ΠΟΛ. 5 Καὶ ταῦτα, ὧν Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοῖς πλεοσίοις δὲ, ὧ φίλτατον Πολυδεύκιον, ἀπάγγελε ταῦτα παρ' ἡμῶν. “ Τί, ὦ μάταοι, τὸν χρυσοῦν φυλάττετε; τί δὲ “ τιμωρεῖσθε ἑαυτὰς, λογιζόμενοι τὰς τόκους, καὶ τάλαντα “ ἐπὶ τάλαντοις συντιθέμενοι, ἕς χρηρ' ἓνα ὄβολον ἔχοντας 10 “ ἤκειν μετ' ὀλίγον;” ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνας. ΔΙΟΓ. Ἄλλῳ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαστή,

1. τῶν ὅλων] Some of the ancient Philosophers, as *Epicurus*, maintained, that the Universe was made by Chance. Others, as *Aristotle*, that it existed by Necessity, *i. e.* had no Beginning at all. Others, hitting on the Truth, held that it was the Work of an Almighty God. So *Plutarch*, in his *Life of Pericles*, says of *Anaxagoras*, that he made neither Chance, nor Necessity, to be the Maker, τῶν ὅλων, of the Universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure Mind, *i. e.* God. *Lucian* derides their endless Disputes about Things they had little or no certain Knowledge of.

2. κέρατα φύσιν.] *Lucian*, here, laughs at *Chrysisippus*, who was the notorious Author of many subtil, but silly Arguments, and puzzling Questions; to which he gave Names, according to their Natures. Such as the *Electra*, the *Achilles*, the *Crocodile*, the *Hornet*, &c. The *Horning Sophism* was this: “ You have “ what you have not lost: You “ have not lost *Horns*: “ There- “ fore you have *Horns*.” *Diog. Laert.* in *Chrysisip.*

3. κροκοδείλου.] *Chrysisippus's Crocodile* was a Sort of puzzling Question. He himself puts it, in the following Manner, to his Purchaser, in *Lucian's Auction of the Philosophers*: “ If a *Crocodile* had swallowed down your “ Child, and told you he would “ spue him up again, provided “ you told him the Truth, *whetib- “ er, or no, be intended so to do*; in “ that Case, Whether of the “ Two, would you say, the *Cro- “ codile* was determined upon?” I suppose he means that, whether the Person, whose Child was swallowed, answered the *Crocodile*, *You do*, or *You do not*, it would be equal; for the *Crocodile* could contradict either, and so still make sure of the Morsel he had in his Stomach.

4. ἐρωτῶν.] Alluding to the above Practice of putting Questions.

5. οἰμώζεις.] This is an usual Expression in the *Greek* Tongue. *Horace* hath adopted it into the *Latin*: “ Nil sibi relictum prae- “ ter, *plorare*.”

ὅτι παρ' ἡμῖν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ χαροπὰ ἢ μέ-  
 λανα ὄμμαθα, ἢ ἰεῦρα εὐτονα, ἢ ὦμοι καρβεροὶ ἀλλὰ πάντα μία ἡμῖν κό-  
 νις, φασὶ, κρανία γυμνά τῷ κάλλυς. ΠΟΛ. Οὐ χαλεπὸν  
 5 ἄδὲ ταῦτα εἰπεῖν πρὸς τὴς καλῆς ἢ ἰσχυρῆς. ΔΙΟΓ.  
 Καὶ τοῖς πένησιν, ὧ Λάκων, (πολλοὶ δ' εἰσὶ ἢ ἀχθόμενοι  
 τῷ πράγματι, ἢ οἰκείροντες τὴν ἀπορίαν) λέγε μήτε δα-  
 κρῦειν, μήτ' οἰμῶζειν, διηγησάμενος τὴν ἐνλαῦθα ἰσοτιμίαν  
 καὶ ὅτι ὕφονθα τῆς ἐκεῖ πλοσῖς ἔδεν ἀμείνονας αὐτῶν.  
 10 Καὶ τοῖς Λακεδαμονίοις δὲ τοῖς <sup>2</sup> σοῖς ταῦτα, εἰ δοκεῖ,  
 παρ' ἐμῷ ἐπιτίμητον, λέγων <sup>3</sup> ἐκκελύσθαι αὐτούς. ΠΟΛ.  
 Μὴδὲν, ὧ Διόγενες, περὶ Λακεδαμονίων λέγε· ἔ γάρ ἀνέ-  
 ξομαί γε· Ἄ δὲ πρὸς τὴς ἄλλυς ἔφησθα, ἀπαγγελῶ·  
 ΔΙΟΓ. Ἐάσωμεν τῆς, ἐπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς προ-  
 15 εἶπον, ἀπέτεγκε παρ' ἐμῷ τὴς λόγυς.

1. ἰεῦθημα.] Βάμμα κόκκινον, ἢ  
 πύρρον: "A crimson or red dish  
 "Tincture." Bourdol.—But I take  
 it, here, to signify the *natural*  
 Redness of the Cheeks; because  
 he, here, mentions several other,  
 but still all of them *natural*, Qua-  
 lities or Perfections.

2. σοῖς] Pollux was a *Laceda-*  
*monian*.

3. ἐκκελύσθαι] The *Lacedaemo-*  
*nians* were the hardiest and the  
 bravest People in the World,  
 while the strict Laws of *Lycur-*  
*gus* remained in Force among  
 them: *Patiens Lacedaemon. Hor.*  
*Od.*—But, in *Lucian's Days*, and  
 long before, they were grown  
 very degenerate.

ΔΙΑΛ. Σ'. Πλάτων, ἢ κατὰ Μενίππυ.

*Menippus*, here, plagues a Set of vile and effeminate Kings; whose  
 Stories see in your Dictionaries.

ΚΡΟΙΣ. Οὐ φέρομεν, ὧ Πλάτων, Μενίππον τρυφῶν τὸν  
 κύνα παροικῆσα. Ὡστε ἢ ἐκεῖνον ποῖ  
 κάλασησον, ἢ ἡμεῖς μέλοικῆσωμεν εἰς ἕτερον τόπον. ΠΛΟΥΤ.  
 Τί δ' ὑμᾶς δεινὸν ἐργάζεσθαι, ὁμόνεκρος ἄν; ΚΡΟΙΣ. Επει-  
 5 δ' ἂν ἡμεῖς οἰμῶζομεν ἢ ἔνομεν, ἐκεῖνων μεμητημένοι τῶν  
 ἄνω, Μίδας μὲν ἔτοσι τῷ χρυσίῳ, Σαρδανάπαλος δὲ τῆς  
 πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θεστυρῶν, ἐπιγελαῖ, ἢ ἔξονειδί-

ζει, ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν. Ἐπί-  
 τε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς καὶ ὅπως λυ-  
 πηρός ἐσι. ΠΛΟΥΤ. Τί ταῦτά φασι, ὦ Μένιππε;  
 ΜΕΝ. Ἀληθῆ, ὦ Πλέτων, μισῶ γὰρ αὐτὸς ἀγενεῖς καὶ  
 ὀλεθρίους ὄντας· οἷς ἐκ ἀπέχρησε βιώναι κακῶς, ἀλλὰ καὶ 5  
 ἀποθάνοντες ἐτι μέμνηται, καὶ περιέχονται τῶν ἄνω. Χαί-  
 ρω τοιγαρῶν ἀνῶν αὐτῆς. ΠΛΟΥΤ. Ἄλλ' ἔχρη' λυπῶν-  
 ται γὰρ ἔ μικρῶν σεβόμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ  
 Πλέτων, ὁμόφηρος ὢν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ.  
 Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθελήσαμι σασιάζειν ὑμᾶς. ΜΕΝ. 10  
 Καὶ μὴν, ὦ κακίσοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὐ-  
 τω γινώσκετε, ὡς οὐδὲ παυσομένου μου. Ἐνθα γὰρ ἂν  
 ἴητε, ἀκολυθῆσω ἀνῶν καὶ κατὰδων καὶ καταγελῶν. ΚΡΟΙΣ.  
 Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ. Ἄλλ' ἐκεῖνα ὕβρις  
 ην, ἃ ὑμεῖς ἐποίειτε, προσκυνεῖσθαι ἀξίοντες, καὶ ἐλευ- 15  
 θέροις ἀνδράσιν ἐντροφῶντες, καὶ τοῦ θανάτου τὸ πα-  
 ράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμῶζετε, πάντων ἐκεί-  
 νων ἀφηρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ με-  
 γάλων κτημάτων. ΜΙΔ. Ὅσα μὲν ἐγὼ χρυσῶ; ΣΑΡΔ.  
 Ὅσας δ' ἐγὼ τρυφῆς; ΜΕΝ. Εὐγε, ἔτω ποιεῖτε· ὀδύρεσθε 20  
 μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γιῶθι σαυτὸν, πολλάκις συνείρων  
 ἐπάτομαι ὑμῖν. Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς  
 ἐπαδόμενοι.

1. καθάρματα.] *Κάθαγμα*, properly signifies, the *Dirt* that remains after cleansing any Thing; but figuratively, a *wicked Wretch*; because a Person, offered as an Expiatory Sacrifice for the Sins of the People, was supposed to

bear all their Crimes, and was called *καθαγμα*, *Steph*: It may here, I think, signify either, *You Off-scourings*; or figuratively, *You-vile*, or, *cursed Wretches*.

2. ἐντροφῶντες.] *Wantonly-abusing* or, *abusing by Way of Sport*.

ΔΙΑΛ. Ι. Μενίππε, Ἀμφιλόχε, καὶ Τροφώνιε.

The Impostures of some of the ancient Oracles exposed.

ΜΕΝ. ΣΦΩ μὲν τοι, ὦ Τροφώνιε, καὶ Ἀμφιλόχε, νεκροὶ  
 ὄντες, οὐκ οἶδ' ὅπως νεῶν καλῆξιώθητε, καὶ  
 μάνεις δοκεῖτε, καὶ οἱ μάταγοι τῶν ἀνθρώπων θεοὺς ὑμᾶς  
 ὑπειλήφασιν εἶναι. ΤΡΟΦ. Τί ἐν ἡμεῖς αἰτίοι, εἰ ὑπ'  
 ἀνοίας ἐκεῖνοι τοιαυτὰ περὶ νεκρῶν δοξάζουσι; ΜΕΝ. Ἄλλ' 5

ἐκ ἂν ἐδοξάζον, εἰ μὴ ζῶντες ἢ ὑμεῖς τοιαῦτα ἑτερατεύ-  
 εσθε, ὡς τὰ μέλλοντα προειδότες, ἢ προειπεῖν δυνάμενοι  
 τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχος μὲν  
 ἔστος ἂν εἰδείη, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτῆ. Ἐγὼ δὲ  
 5 ἦρωσ εἰμι, ἢ μαντεύομαι, ἢν τις κατέλθοι παρ' ἐμέ.—Σὺ  
 δ' ἔοικας ἐκ ἑπίδημηκίνας Λεβαδεία τὸ παράπαν ἢ  
 γὰρ ἠπίσεις σὺ τέτοις. ΜΕΝ. Τί φῆς; εἰ μὴ ἐς Λεβά-  
 δειαν γὰρ παρέλθω, ἢ ἑσαλμένος ταῖς ὀθόνας, γελοῖως<sup>2</sup>  
 μάζαν ἐν ταῖν χερσίν ἔχων, ἑσπερῦσω διὰ τῆ σομῆς ταπει-  
 10 νῆ ὄντος ἐς τὸ στήλαμον, ἐκ ἂν ἐδυνάμην εἰδένασι ὅτι νεκρὸς  
 εἶ, ὡσπερ ἡμεῖς, μόνη γοητεία διαφέρων.—Ἀλλὰ πρὸς τῆς  
 μαντικῆς, τί δὲ ὁ ἦρωσ ἐσιν; ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ  
 ἀνθρώπων τι ἢ θεῶν σύνθετον. ΜΕΝ. Ὁ μήτε ἀνθρώπος  
 ἐσιν, ὡς φῆς, μήτε θεὸς, ἢ συναμφότερόν ἐσιν.—Νῦν ἔν πε  
 15 σα τὸ θεῶν ἐκεῖνο ἠμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρᾶ, ὦ  
 Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ-  
 τι ἢ λέγεις ὅτι μὲν τοι ὅλος εἶ νεκρὸς, ἀκριβῶς ἴρω.

1. ἐπίδημηκίνας.] Not *adisse*,  
 as in the other *Translation*, but  
*peregrinatus-fuisse, to have sojourn-*  
*ed at.* See *Judic. Vocal. Sect. 2.*

2. μάζαν.] *A Cake*, which the  
 Consulters of *Trophonius's Oracle*  
 were wont to carry into his  
 Cave, to throw to Serpents that  
 were said to infest that Place.  
*Eras. in Adag. de Trophon.*—I  
 do not believe there was one  
 Serpent there, except the Priest

of the Oracle, who made these  
 Cakes a Perquisite.—This Im-  
 posture, probably, was an Imita-  
 tion of that of the Priests of *Bel*,  
 who daily got twelve great mea-  
 sures of Flour, forty Sheep, and  
 six Vessels of Wine sent in to  
 that Idol, till they were detected  
 by the Prophet *Daniel*, who ex-  
 posed them to *Cyrus*. See the  
*Hist. of Bel and the Dragon.*

ΔΙΑΛ. ιά. Ἐρμῆς ἢ Χάρωνος.

Accompts settled between *Charon* and *Mercury*.

ΕΡΜ.<sup>3</sup> ΛΟΓΙΣΩΜΕΘΑ, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα  
 μοι ὀφείλεις ἦδη, ὅπως μὴ αὐθις ἐρίζωμέν  
 τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἐρμῆ. Αμεινον

1. Λογισώμεθα.] I can see no  
 Reason for using this Verb, here,  
 in the Aor. 1. med. subj. and am

confident *Lucian* writ it *Λογιζώ-*  
*μεθα.*



γὰρ ὄρισαι περὶ αὐτῶν, καὶ ἀπραγμονέερον. ΕΡΜ. "Αγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν. ΧΑΡ. Πολλὰ λέγεις. ΕΡΜ. Νῆ τὸν Αἰδωνία τῶν πέντε ὠνησάμην, καὶ τρεπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμαῖς, καὶ ὀβολὸς δύο. ΕΡΜ. Καὶ ἀκίεσαν ὑπὲρ τῆ ἰσιῦ πέντε ὀβολὸς ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέτρες προσίθει. ΕΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῷ σκαφιδίῳ τὰ ἀνεωγότα, καὶ ἥλας δὲ, καὶ καλώδιον, ἀφ' ἧ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα. ΧΑΡ. Εὖτε, ἄξια ταῦτα ὠνήσω. ΕΡΜ. Ταῦτά ἐσιν εἰ μὴ τί ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' ἔν ταῦτ' ἀποδώσειν φῆς; ΧΑΡ. Νυν μὲν, ὦ Ἔρμη, ἀδύνατον. Ἦν δὲ λοιμὸς τις ἢ πόλεμος καταπέμφῃ ἀθρόος τίνας, ἐνέσται τότε ἀποκερδάναι ἐν τῷ πλήθει

1. δραχμῶν.] The *Græcian* ὄβολος was equal in Value to a Penny-Farthing, and the sixth Part of a Farthing, *English* Money. Six ὄβολοι made the δραχμὴ, equal to seven Pence three Farthings. An hundred δραχμαὶ made the μνάα or *Mina*, equal to three Pounds, four Shillings, and seven Pence. And sixty *Mina* made the Talent, equal to 193l. 15s. ood. *English*. Arbuthnot.

2. τρεπωτῆρα.] A Strap of Leather, with which the Oar was tied to the σκαλμὸς, a Piece of Wood fixed on the Bench of the Boat, to secure the same Oar, when it was not used. *Potter's* Antiq.

3. Καὶ ἀκίεσαν.] I can make neither Grammar, nor Sense, of those Words, considering them as a Part of the Sentence continued to κατέβαλον inclusive. I, therefore, would have the Whole to stand thus, Καὶ ἀκίεσαν ὑπὲρ τῆ ἰσιῦ—πεντὲ ὀβολὸς ἐγὼ κατέβαλον. In which Position, I understand, Καὶ ἀκίεσαν ὑπὲρ τῆ ἰσιῦ, as a Con-

tinuation of *Mercury's* Speech above, and that he would have spoken these words immediately after ὀβολῶν, if *Charon* had not interrupted him by saying, Τίθει, &c. By which Interruption, or some Slip of his Memory, *Mercury*, when he comes to ἰσιῦ, forgets the Price of the Needle; but, making a Pause, and thereby recollecting it, he then, intent upon nothing but the Sum he had paid, suddenly breaks out into, πεντὲ ὀβολὸς ἐγὼ κατέβαλον, I paid down five oboli for it.

4. ὑπέραν.] *Funem quo antennarum cornua transferuntur, a Rope by which the Ends of Sail-yards are traversed.* *Steph.* There are two belonging to each Yard, one being fastened to each Yard-arm or End of the Sail-yard, either to draw the Sail fuller to the Wind, that is, to fill it, as the Expression is; or to let it go slanting off, that is, to back it, as it is also said. They are called the *Braces*.

5. ἀποκερδάναι.] We must not suppose, that *Charon* made this Gain, by cheating the

παραλογιζόμενον τὰ πορθμῖα. ἙΡΜ. Νῦν ἔν ἐγὼ καθεδῆμαι, τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔσιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὄρας, ἀφικνεῖσθαι ἡμῖν εἰρήνη γάρ. ἙΡΜ. 5 Ἄμεινον ἔτως, εἰ καὶ ἡμῖν παραπεῖνοιθι ὑπὸ σε τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἶδα οἷοι παρεγίνοντο ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλω, καὶ τραυμάτιοι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τῆ παιδὸς ἀποθανῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδικῶς τὴν γα- 10 σέρα, καὶ τὰ σκέλη ὠχροὶ γάρ ἅπαντες, καὶ ἀγενεῖς, ἔδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκυσιν, ἐπιβουλεύοντες ἀλλήλοις, ὡς εἰκάσι. ΧΑΡ. Πάνυ γάρ περιπόθητά ἐσι ταῦτα. ἙΡΜ. Οὐκῆν ἔδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ 15 σοῦ.

Shades. That was impossible, because each, bringing down but his bare *ναῦλον*, or Passage-Piece, could not be cheated of more. The case was, the Toll of the infernal Ferry belonged not to *Charon*, but to *Æacus*, who rented it from *Pluto*. But *Charon*, being the

Collector of it, might have cheated *Æacus*, when he ferried over the Dead in such Crowds, that it was hard for any one, but himself, to know how many he took over, at a Time. This appears from *Dial. XXIII*. Paragr. 8. concerning *Æacus*.

### ΔΙΑΛ. ΙΒ'. Πλῆτωνος καὶ Ἑρμῆ.

The four following *Dialogues* expose the abject and base Trade of Legacy-hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα οἶδα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλείστον Εὐκράτην, ὦ παῖδες μὲν ἔκ εἰσιν, οἱ τὸν κληῖρον δὲ θηρῶντες πεντακισμῦριοι. ἙΡΜ. Ναὶ, τὸν Σικυώνιον φής· τί ἔν; ΠΛΟΥΤ. Ἐκεῖ- 5 νον μὲν, ὦ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐννεηκόνοισι ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τσαῦτα (εἶγε οἶόν τε ἦν) καὶ ἔτι πλείω· τὸς δὲ γε κόλακας αὐτῆ, Χαρίνον τὸν νέον καὶ Δάμωνα, καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἅπαντας. ἙΡΜ. Ἄλοπον ἂν δόξειε τὸ τοῖκτον. ΠΛΟΥΤ. Οὐ μὲν 10 ἔν, ἀλλὰ δικαιοτάτον· τί γὰρ ἐκείνοι παθήσῃς, εὐχούσαι ἀποθανεῖν ἐκείνον; ἢ τῶν χρημάτων ἀντιποιεῖσθαι, οὐδὲν

προσκόουτες ; ὁ δὲ πάντων ἐστὶ μιαιφόνος, ὅτι καὶ τοιαῦτα  
 εὐχόμενοι, ὅμως θεραπεύουσιν ἔν γε τῷ φανερῷ· καὶ νοσήσιος,  
 ἃ μὲν βλεψονται, πᾶσι προδίδου· δύσειν δὲ ὅμως ὑπισ-  
 χνῶνται ἢν ράιση, καὶ ὅλως, <sup>1</sup> ποικίλη τίς ἢ κολακεία  
 τῶν ἀνδρῶν διὰ ταῦτα ὁ μὲν ἔσω ἀθάνατος, οἱ δὲ προα- 5  
 πίτωσαν αὐτῷ μάτην ἐπιχανόντες. ἘΡΜ. Γελοῖα πείσον-  
 ται, πανῆργοι ὄντες· πολλὰ κάκεῖνος εὖ μάλα διαβουκοεῖ  
 αὐτοῦς, καὶ ἐπελπίζει· καὶ ὅλως, αἰεὶ θανόντι ἰσοικῶς, ἔρρωται  
 πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι  
 διρημένοι βόσκουσαι, ζωὴν μακαρίαν πρὸς ἑαυτὰς τιθέντες. 10  
 ΠΛΟΥΤ. Οὐκἔν ὁ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ  
 Ἴστωρ, ἀνθησάτω· οἱ δὲ ἀπὸ μέσων τῶν ἐλπίδων, τὸν  
 ἐνειροποληθέντα πλουτὸν ἀπολιπόντες, ἠκέτωσαν ἤδη κακοὶ  
<sup>2</sup> κακῶς ἀποθανόντες. ἘΡΜ. Ἀμέλησον, ὦ Πλουτῶν,  
<sup>3</sup> μετελεύσομαι γάρ σοι ἤδη αὐτὰς καθ' ἕνα ἐξῆς. Ἐπ' ἃ 15  
 δὲ οἶμαί εἰσι. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ <sup>4</sup> παραπέμψει  
 ἕκασον, ἀντὶ γέροντος αὐτίς ἔφηβος γενόμενος.

1. ποικίλη.] Ποικίλ<sup>ς</sup>, properly, signifies *party-coloured*, or, *of divers Colours*. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a piece; for, at the same time that their Designs are palpable, they make Shew of the greatest Concern, by Sacrificing, &c.

2. κακῶς.] Like Villains.

3. μετελεύσομαι.] The English Expression, *I will go for*, seems to me to come fuller up to μετελεύσομαι, than *accersam*, which, strictly, signifies, *I will cite before you*. Μετέρχουαι is often taken in a more extraordinary

Signification than this, which is that of, *Ulcisor*, as τῆς φονίας τοῦ πατρὸς μετέχθον, in *Dial. XVIII*. Which Sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, "to overtake the Guilty."

4. παραπέμψει.] The other Translation renders this Word, *præmittet*. But παραπέμπω most commonly signifies *deduco*, *to attend*, or *wait-upon-a-Person-from-one-place-to-another*; never *præmitto*. So that παραπέμψει, here, means (as we commonly say in English), *He will attend-upon*, or, *see-each-of-them*, to his Grave.

ΔΙΑΛ. ιγ'. Τερψίωνος καὶ Πλάτωνος.

ΤΕΡΨ. ΤΟΥΤΟ, ὦ Πλάτων, δίκαιον, ἐμὲ μὲν τεθνήσκειν  
 τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ  
 ἐννεήκοντα γέροντα Θεόκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιο-  
 τατον μὲν ἔν, ὦ Τερψίων, εἰ γε ὁ μὲν ζῆ, μηδένα εὐχό-

μενος ἀποθανεῖν τῶν φίλων. Σὺ δὲ, παρὰ πάντα τὸν χρόνον ἐπεβίλευες αὐτῶ, περιμένων τὸν κληῖρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν γέροντα ὄντα, ἢ μικέτι χρήσασθαι τῷ πλούτῳ αὐτὸν δυνάμενον, ἀπελθεῖν τοῦ βίου, παραχωρήσαντα  
 5 τοῖς νέοις ; ΠΛΟΥΤ. Καινὰ, ὦ Τερψίων, νομοθεεῖς, τὸν μικέτι τῷ πλῆτῳ χρήσασθαι δυνάμενον πρὸς ἡδονὴν, ἀποθνήσκειν. Τὸ δὲ ἄλλως μοῖρα ἢ ἡ φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρῶ-  
 10 τερον, ἢ μετὰ τῆτον, ὅστις ἢ τῇ ἡλικίᾳ μετ' αὐτόν. ἀνασρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρον, ὀδόντας τρεῖς ἔτι λοιπῶς ἔχοντα, μόγις ὄρωντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορυζῆς μὲν τὴν ῥίνα, λήμης δὲ τοὺς ὀφθαλμῶς μεσὸν ὄντα, οὐδὲν ἔτι ἡδὺ εἶδόντα, ἔμφυχόν τινα  
 15 τάφον ὑπὸ τῶν νέων καταγελώμενον ἀποθνήσκειν δὲ καλλίστος, καὶ ἔρρωμενεσάτῃς νεανίσκος. Ἄνω γὰρ ποταμῶν τῆτό γε. Ἡ τὸ τελευταῖον εἶδέναι ἐχρῆν, ποτὲ <sup>1</sup> καὶ <sup>2</sup> τεθνήξεται τῶν γερόνων ἕκαστος, ἵνα μὴ μάτην ἂν ἐπίους ἐθεράπευον. Νῦν δὲ τὸ τῆς παροιμίας. Ἡ ἄμαξα τὸν  
 20 βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεσθαι, ἢ περ σοι δοκεῖ.—Καὶ ὑμεῖς δὲ τί παθόντες, ἀλλοτρίοις <sup>ο</sup> ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις τῶν γερόνων <sup>4</sup> εἰσποιεῖτε, φέροντες αὐτούς ; τοιγαρῶν γέ-

1. ε.] I can fix no satisfactory Meaning to this Particle, in this Place.

2. τεθνήξεται.] I take this to be the first Fut. mid. as it were from τεθνήσκω. *Hedericus* gives τεθνήξομαι, as well as θανῶμαι, as a first Fut. mid. to the Verb θνήσκω: But it is to be understood, that each is borrowed to θνήσκω, from similar Present Tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήσω; so θανῶμαι must come from its similar Theme θάνω, though neither -θνήσκω nor θάνω

are used in the *Greek Tongue*. This I have said, for the Sake of Beginners, who are also to observe, that all borrowed Tenses (with which the *Greek Language* vastly abounds) are formed from their natural Present Tenses generally out of Use; as ἔρχομαι hath the Fut. 1. mid. ἐλεύσομαι from ἐλεύθω, not used.

3. ἐπιχαίνετε.] Ἐπιχαίνετε, *inhiatis*. *Bourdol.* from a *MS.*

4. εἰσποιεῖτε.] Εἰσποιεῖω, says *Stephanus*, sonat *facio-intra*, i. e. *facio - ut - sit - intra*, &c. *velut, introduco*; and hence, he shews, it hath been used to signify *adur-*

λωία ὀφλισκάνειε, πρὸς ἐκείνων καθορυθόμενοι τὸ καὶ πρᾶλ-  
 μα τοῖς πολλοῖς ἥδισον γίνεσθαι. Ὅσῳ γὰρ ὑμεῖς ἀποθα-  
 νεῖν εὐχεσθε, τοσούτῳ ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐ-  
 τῶν. Καμνὴν γάρ τινα ταύτην τέχνην ἐπινενούκατε, γραῶν  
 καὶ γερόντων ἐρῶντες, καὶ μάλισα, εἰ ἄτεκνοι εἶεν· οἱ δὲ ἔντεκ- 5  
 νοι, ὑμῖν ἀνέραςοι.—Καὶ τοι πολλοὶ ἤδη τῶν ἐρωμένων  
 συνέτες ὑμῶν τὴν πανουργίαν τῷ ἔρωτος, ἢν καὶ τύχῳσι  
 παῖδας ἔχοντες, μισεῖν αὐτὰς πλάττεισθαι, ὡς καὶ αὐτοὶ  
 ἐρασὰς ἔχουσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν  
 μὲν οἱ πάλαυ δωροφορήσαντες, ὁ δὲ παῖς, καὶ ἡ φύσις, ὡς περ 10  
 ἐστὶ δίκαιον, κρατῶσι πάντων· οἱ δὲ, ὑποπρίσσι τοὺς ὀ-  
 δόντας, ἀπασμυγέτες. ΤΕΡΨ. Ἀληθῆ ταῦτα φῆς.—  
 Ἐμὲ γὼν Θέκριτος πόρα κάθοφαγεν, αἰεὶ τεθνήξεσθαι δο-  
 κῶν, καὶ ὁπότε ἐσίοιμι, ὑποσένων, καὶ μύχιόν τι καθά-  
 περ ἐξ ὧν νεοτλὸς ἀτελής ὑποκράζων; ὡς ἔγωγε ὅσον 15  
 αὐτίκα οἰόμενος ἐπιθήσειν αὐτὸν τῆς σοφῆς, ἔπεμπον τὰ  
 πολλὰ, ὡς μὴ ὑπερβάλλοιτό με οἱ ἀνέραςοι τῆ μεγά-  
 λωδωρεῶ. Καὶ τὰ πολλὰ ὑπὸ φρονίδων ἀγρυπτος ἐκεί-  
 μνη, ἀριθμῶν ἕκαστα, καὶ διατάττων. Ταῦτα γὼν μοι καὶ  
 τῷ ἀποθανεῖν αἴτια γεγένησθαι, ἀγρυπνία καὶ φρονίδες· ὁ 20  
 δὲ τοσούτῳ μοι δέλεαρ κάταπιὼν ἐφεισθήκει θαπτομένῳ πρῶην  
 ἐπιγελῶν. ΠΛΟΥΤ. Ἐυγε, ὦ Θέκριτε, ζῶης ἐπιμήκισον,  
 πλετῶν ἅμα, καὶ τῶν τοιούτων κάταγελῶν· μὴ δὲ πρότερόν  
 γε σὺ ἀποθάνοις, ἢ προπέμψεις πάντας τὰς κόλακας.  
 ΤΕΡΨ. Τῆτο μὲν, ὦ Πλέτων, καὶ ἐμοὶ ἥδισον ἤδη, εἰ καὶ 25  
 χαριάδης προεθιγέσθαι Θεκρίτε. ΠΛΟΥΤ. Θάρρει, ὦ  
 Τερψίω. Καὶ Φεῖδων γὰρ καὶ Μέλανθος, καὶ ὄλως ἅπαντες,  
 προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φρονίσιν. ΤΕΡΨ.  
 Ἐπαινω ταῦτα.—Ζῶης ἐπιμήκισον, ὦ Θεκρίτε.

te, to adopt, or fix a Person in one's Family. But it appears from his Quotations that, when it signifies to adopt, it hath after it the Accusative Case of the Person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received Sense of εἰσποιεῖτε, here, hath been, vosmet-

in-adoptio-nem-traditis, which, in my Translation, I alter no other Way, than by putting inducitis instead of traditis. And yet, after all, I cannot help thinking, that, here (if we consider the Dative Case ἀπίκνοις) εἰσποιεῖτε will better signify vosmet insinua-tis.

ΔΙΑΛ. ΙΔ'. Ζηνοφάντη ἢ Καλλιδημίδου.

- ΖΗΝ. ΣΥ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ, ὅτι παράσιλος ὢν Δεινίῃ, πλείον τῷ ἰκανῶ ἔμφαγὼν, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. Τὸ δὲ ἐμὸν, παρα-  
 5 δεξόν τι ἐγένετο. Οἶσθα γὰρ ἢ σὺ πῶ Πτοιόδωρον τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλείσιον, ὃ σε τὰ πολ-  
 λά ἦδειν συνόσια; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἑθεράπευον, ὑπισχνόμενος ἑπ' ἐμοὶ τῷ κληρονόμῳ τεθνήξεσθαι· ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκισον ἐπεγίνετο, ἢ ὑπὲρ τὸν Τιθωνὸν ὁ  
 10 γέρον ἐζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρεν. Πριάμενος γὰρ φάρμακον, ἀπέπεισα τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν (πίνει δὲ ἐπιεικῶς) ζωρότερον ἐμβάλλοντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ ἢ ἐπιδῆναγ αὐτῷ. Εἰ δὲ τῆτο ποιήσεις, ἐλευθέρου ἐπωμο-  
 15 σάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; πάνυ γὰρ τι παράδοξον εἶναι ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λυσάμενοι ἦκομεν, δύο ἤδη ὁ μειρακίσκος κύλικας ἐτοίμους ἔχων, τὴν μὲν τῷ Πτοιόδωρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοὶ, σφαλεῖς ἔκ οἷδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον,  
 20 Πτοιόδωρῳ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἐγὼ δὲ αὐτίκα μάλα ἐκλάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός.—Τί τῆτο γελᾷς, ὦ Ζηνόφαντες; ἢ μὲν ἔκ ἔδει γε ἑταίρω ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀσεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρον δὲ τι πρὸς ταῦτα;  
 25 ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἶτα συνεῖς οἶμαγ τὸ γεγεννημένον, ἐγέλα ἢ αὐτὸς οἶά γε ὁ οἰνοχόος εἰργασασθαι. ΖΗΝ. Πλὴν ἀλλ' ἔδδ σε τον ὁδὸν ἐπίτομον ἐχρῆν τραπέσθαι. Ἦκέ γάρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέςερον, εἰ ἢ ὀλίγω βραδύτερος ἦν.

1. ἐπ' ἐμοὶ τῷ κληρονόμῳ.] *Mebereds*. Much the same Way, doth *Budæus* (as *Stephanus* observes) render ἐπὶ παῖσι δυὸ τελευτῶν, *decedens, relictiis duobus filiis*; and *Stephanus*, in the Class of Phrases where ἐπὶ is taken for

*cum*, quotes this out of *Herodian*, τῆς ἐπὶ παῖσι διαδόχοις τελευτήσαντας ἡβὸς διὰ, *having Children their Successors*. Though it still appears to me a harsh and extraordinary Mode of Expression.

## ΔΙΑΛ. ΙΕ'. Κνήμωνος ἢ Δαμνίππου.

ΚΝΗΜ. ΤΟΥΤΟ ἐκεῖνο τῆς παροιμίας, Ὁ νεβρός τὸν  
 λέοντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνή-  
 μων; ΚΝΗΜ. Πυνθάτη, ὅ, τι ἀγανακτῶ, κληρονόμον  
 ἀκύνσιος καβαλέλοipa, κατασοφισθεῖς ὁ ἄθλιος, ἕς ἐβ-  
 λόμην ἂν μάλισα σχεῖν τὰμὰ, παραλιπών. ΔΑΜ. Πῶς ὅ-  
 τ' ἐγένετο; ΚΝΗΜ. Ἐρμόλαον τὸν πάνυ πλῆσιον ἀτέκ-  
 νον ὄντα, ἐθεράπευον <sup>1</sup> ἐπὶ θανάτῳ· κακείνος οὐκ ἀηδῶς  
 τὴν θεραπείαν προσίειλο. Ἔδοξε δὴ μοι ἢ σοφὸν τῷτ' εἶ-  
 ναι, θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκείνῳ καβα-  
 λέλοipa τὰμὰ πάντα, ὡς κακείνος ζηλώσει, ἢ τὰ αὐτὰ <sup>10</sup>  
 πράξει. ΔΑΜ. Τί ἔν δὴ ἐκεῖνος; ΚΝΗΜ. Ὅ, τι μὲν  
<sup>2</sup> ἔν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκας, ἐκ οἷδα.  
 Ἐγὼ γὰρ ἄφνω ἀπέθανον, τῷ τέγες μοι ἐπιπεσόντος καὶ  
 νῦν Ἐρμόλαος ἔχει τὰμὰ, ὥσπερ τις <sup>3</sup> λάβραξ, καὶ τὸ  
<sup>4</sup> ἄγκιστρον τῷ δελείῳ συγκλίασπᾶσας. ΔΑΜ. Οὐ μόνον, <sup>15</sup>  
 ἀλλὰ καὶ αὐτὸν σε τὸν ἀλιέα· Ὡσε σόφισμα κατὰ σεαυτοῦ  
 συνίθεικας. ΚΝΗΜ. Ἔοικα. Οἰμῶζω τοιγαρῶν.

1. ἐπὶ θανάτῳ] *Sub mortem*,  
 i. e. *imminente morte*. In this,  
 I follow the other *Translation*,  
 having nothing certain to offer  
 to the contrary, except that  
 I entirely doubt, whether *ἐπὶ*  
 hath, ever before, been used,  
 in such a Sense. and therefore,  
 think it a very strained Accep-  
 tation of it. It may, perhaps,  
 with some Reason, be taken for  
*propter*, as in the Phrases,  
*ἐπ' ἀγάθῳ*, and *ἐπὶ κερδέῃ*,  
 but that, probably, *Lucian*, if  
 he had intended that Sense,  
 would have chosen to say,  
*ἐπὶ κλήρῳ*. I should think, "*us-*  
*que ad, even to, θανάτῳ*, his  
 very *Death*," a natural Sense,  
 but that, then, it should be  
*θάνατον*. Yet *Stephanus* says,

that the Dative Case for the  
 Accusative, after *ἐπὶ*, is used,  
 and instances in the Expression,  
*συνελάβανεν ἐπὶ θανάτῳ*, in  
*Lucian*, which you may find in  
*Dial. XVIII*. These I propose,  
 but as Conjectures; though per-  
 haps, this last Sense amounts to  
 somewhat more.

2. ἔν.] *Therefore*, i. e. *because*  
 you left him your Fortune.  
 This ἔν is, with a little sort of  
 Humour, repeated by *Cnemon*.

3. λάβραξ.] *Lupus, the Pike-*  
*fish*.

4. ἄγκιστρον τῷ δελείῳ.] *The*  
*Hook*, by which he thought to  
 catch *Hermolaus*, was his *Last*  
*Will*, and the *Bait* was his  
*Fortune*, which he pretended to  
 leave him.

## ΔΙΑΛ. 15'. Χάρωνος καὶ Ἑρμῶ.

*Charon and Mercury stripping the Shades, before they take them aboard.*

ΧΑΡ. ἌΚΟΥΣΑΤΕ ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσκαθρον ἐστὶ, καὶ διαρρέει τὰ πολλά· καὶ ἦν τραπή ἐπὶ θάτερα, οἰχίσεσθαι περιβραπέν. Ὑμεῖς δὲ τοσῶτοι ἅμα ἤκετε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἦν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὑσερον μελανοῦσετε, καὶ μάλις ὁπόσοι νεῖν ἔκ ἐπίσαοτε.

ΝΕΚΡΟΙ. Πῶς ἔν ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. Γυμνὰς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡόνος καβαλιπόνιας. Μόλις γὰρ ἂν καὶ 10 ἔτω δέξαισθαι ὑμᾶς τὸ πορθμεῖον, — Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τῆς μηδῆνα παραδέχεσθαι αὐτῶν, ὡς ἂν μὴ φίλος ἦ, καὶ τὰ ἑπιπλα, ὡς περ ἔφην, ἀποβαλάν. Παρὰ δὲ τὴν ἀποβάθραν ἐσῶς, διαγίνωσκε αὐτὰς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ἙΡΜ. Εὖ λέγεις. Καὶ 51 ἔτω ποιήσομεν. — Καὶ ἔτοσι τίς ὁ πρῶτός ἐστι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πύρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάντρον, ἐς τὴν λίμνην ἀπορρίφθη, τὸν τρίβωνα δὲ ἔδ' ἐκόμισα, εὖ ποιῶν. ἙΡΜ. Εμβαινε, ὦ Μένιππε, ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχει παρὰ τὸν κυβερνήτην ἐφ' 20 ὑψηλῆ, ὡς ἐπισκοπῆς ἁπάντας. — Ὁ καλὸς δ' οὗτος τίς ἐστι; ΧΑΡ. Χαρμόλεως ὁ Μεγαρικός ἐπέρασος, καὶ τὸ φίλημα διστάλανθον ἦν. ἙΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χεῖλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθεῖαν, καὶ τὸ ἐπὶ τῶν παρεῖων ἐρυθθημα, καὶ τὸ δέρμα ὅλον.

25 Ἐχει καλῶς, εὐζωνος εἶ, ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορ-

1. ἑπιπλα.] What we call, in English, *Mouables*: but, strictly, such Things as can be carried aboard a Ship, the Word being derived from ἐπὶ, and πλέω, *ναυίγα*.

2. πρῶτός.] *Menippus*, as has been already observed, hanged himself. As he, therefore, left the World, of his own Accord, he, is, here, represented as com-

ing boldly on, the foremost to the Ferry.

3. ἀπορρίφθη.] It must be read ἀπερρίφθη, the Aor. 1. pass. — *Bourdelotius* has it ἀπορρίφθω, and says, “Sana lectio, quam inutiliter tentant.” But, be it never so sound, I confess, I know not, in what Mood, Tense, and Person, to find it.



φυρίδα ὑποσί, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τις ὦν τυγχά-  
 νεις; ΛΑΜΠ. Λάμπιχος, Γελῶν<sup>1</sup> τύραννος. ἙΡΜ. Τί ἔν, ὦ Λάμπιχε, τσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί  
 ἔν ἔχρην, ὦ Ἑρμῆ, γυμνὸν ἤκειν τύραννον ἄνδρα; ἙΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα ὡσεὶ ἀπέθε ταῦτα. 5  
 ΛΑΜΠ. Ἰδὲ σοι ὁ πλῆτος ἀπέρριπτα. ἙΡΜ. Καὶ τὸν  
 τύφον ἀπόρριψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροφίαν βαρῆσει  
 γὰρ τὸ πορθμεῖον συνεμπροσῆα. ΛΑΜΠ. Οὐκἔν, ἀλλὰ  
 τὸ διάδημα ἔασόν με ἔχειν, καὶ τὴν ἐφευρίδα. ἙΡΜ.  
 Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; 10  
 πάντα γὰρ ἀφήκα, ὡς ἔρῃς. ἙΡΜ. Καὶ τὴν ὠμότησα,  
 καὶ τὴν ἄνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν, καὶ ταῦτα ἄφες.  
 ΛΑΜΠ. Ἰδὲ σοι, φίλος εἰμι. ἙΡΜ. Ἐμβασνε ἦδη.—  
 Σὺ δὲ ὁ παχὺς, ὁ πολὺσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας  
 ἀθλητής. ἙΡΜ. Ναὶ ἔοικας. Οἶδα γὰρ σε πολλάκις 15  
 ἐν ταῖς παλαῖστροις<sup>2</sup> ἰδῶν. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ. Ἄλ-  
 λά παραδέξαί με γυμνὸν ἄντα. ἙΡΜ. Οὐ γυμνὸν, ὦ βέλ-  
 τιε, τσαύτας σάρκας περιβεβλημένον ὡσεὶ ἀπόδουθι αὐ-  
 τας, ἐπεὶ καταδύσεις τὸ σκάφες, τὸν ἕτερον πόδα ὑπερθεῖς  
 μόνον. Ἄλλὰ καὶ τὰς σεφάνους τέρας ἀπόρριψον, καὶ τὰ<sup>3</sup>  
 κηρύγματά. ΔΑΜ. Ἰδὲ σοι γυμνός, ὡς ἔρῃς, ἀληθῶς  
 εἰμι, καὶ ἴσοστάσιος<sup>4</sup> ταῖς ἄλλοις νεκροῖς. ἙΡΜ. Οὕτως  
 ἄμασιν ἀβαρῆ εἶναι, ὡσεὶ ἐμβασνε.—Καὶ σὺ δὲ τὸν πλῆτον  
 ἀποθέμενος, ὦ Κράταν, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ  
 τὴν τρυφὴν, μηδὲ τὰ<sup>4</sup> ἐνθάφια κόμιζε, μηδὲ τὰ τῶν προ- 25

1. τύραννος.] King, in the original Signification of the Word.

2. ἰδῶν.] Mercury had seen him in the Palaestra, because he was the God of Wrestling.

3. ἴσοστάσιος.] *Pur pondere.* I cannot see, why the other Translation renders it *simili staturâ*, when the Word is plainly compounded of *ἴσος*, *æqualis*, and *στάσις*, *Statera*, a Balance: or, rather, *ἴσθημι*, *pondero*; which Signification of *ἴσθημι* is to be found in *Stephanus*.

4. ἐνθάφια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great men, or Officers of the State, their *ἐνθάφια*, or *Funeral Garments*, were the Robes or Dress that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Æneas's* Trumpeter, lies dead, in *Virgil*, the Poet says, *Purpleasque super vestes, velamina nota Conjiciunt.*—

γόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἰ-  
 πτόσε σε ἢ πόλις ἀνεκέρυξεν ἑυεργέτην διπλοῖοτι, καὶ τὰς  
 τῶν ἀνδριάντων ἐπιγραφάς, μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ  
 ἔχουσαν λέγει. Βαρύνει γὰρ καὶ ταῦτα μνημονεύομενα. ΚΡΑΤ.  
 5 Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι;  
 ἙΡΜ. Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βούλει; ἢ τί τὸ  
 τρόπαιον τῷτο φέρεις; <sup>2</sup> ΚΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ,  
 καὶ ἤρϊσευσα, καὶ ἡ πόλις ἐτίμητέ με. ἙΡΜ. Ἄφες ἐν γῆ  
 τὸ τρόπαιον. Ἐν ἄδῃ γὰρ εἰρήνη, καὶ ἄδῃ ὅπλων δέησαι.—  
 10 Ὁ σεμνὸς δὲ ἕτος ἀπὸ γε τῷ σχήματος, καὶ <sup>3</sup> βρενθυόμενος,

And, when *Pallas*, the General of the *Arcadians*, lies in the same Condition.

*Tum geminas vestes ostroque au-  
 roque rigentes  
 Extulit Æneas.*

1. εὐεργέτην.] *Beneficum*. The Word, *Benefactor*, hath not been used by any Classical Writer, though *Malefactor* has; which is odd. And yet I cannot but think it a just and natural Word, and the most expressive of εὐεργέτης.

2. ΚΡΑΤ.] A *MS.* hath it ΝΕΚΡΟΣ. *Græv.* — And it must be right so: for *Craton* threw down all he had, before; upon which *Mercury* challenges this Shade in Armour, whoever he was, with his Βαβαί. Σὺ δε ὁ ἔνοπλος — Which plainly shews, that he now speaks to another. It is no Matter for his Name.

3. βρενθυόμενος.] The Verb βρενθυόμενος is allowed, on all Hands, to come from βρενθος; which, according to *Aristotle*, (as *Stephanus* observes) is a Sea-bird: Ἐπὶ οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι ἀλλήλοῖς, οἷον βρενθος, καὶ λαρός. *Arist. Hist. Animal. Lib. ix. c. 8.* Which

Words βρενθος καὶ λαρός *Pliny* (*Lib. x. c. 74*) renders by *Anates* & *Gavia*. Now, as *Aristotle* makes the βρενθος, a mere Sea-bird, I cannot think teat *Anus*, signifying a common *Duck* or *Drake*, can be the *Latin* of it: so that, by *Anates*, *Pliny* must mean some Sea-birds of the *Duck* or *Drake* Kind. As, then, Birds of this Kind have Nothing, in which a Man can naturally be compared to them, except that *slow Pace*, in which they put one Foot, as it were deliberately, before the other; or that *circumspect Look*, by which they seem to take Notice of the Objects, not only before, but on each Side of them; or that *harsh, grumbling Noise*, which they make as they go along: I say, these being the principal Instances in which a Man can imitate them, βρενθυόμενος (strictly *Brenthum-ago*, I carry - myself - like - a - Brenthus) must, in its full sense, mean, *I stalk along, observing every Thing I meet, and grumbling and muttering, as I go*; which Signification, in the Participle βρενθυόμενος, is very applicable to a Philosopher, as it is expressive of his *Gait*, his *Looks*, and his *Grumbling* at Mankind.

ὁ τὰς ὄφρῦς ἐπιηκῶς, ὁ ἐπὶ τῶν φρονίδων, τίς ἐστίν, ὁ τὸν  
 βαθὺν πῶγονα καθείμενος; ΜΕΝ. Φιλόσοφος τις, ὃ Ἐρ-  
 μῆ, μᾶλλον δὲ γόης, ἢ τερατείας μεσός· ὥσε ἀπόδυσον ἢ  
 τῦτον, ὅφει γὰρ πολλά ἢ γελοῖα ὑπὸ τῷ ἱμαλίῳ κρυπτο-  
 μένα. ΕΡΜ. Κατάθες σὺ τὸ σχῆμα πρῶτον, εἶτα ἢ 5  
 ταῦτα πάντα.—<sup>1</sup> Ω Ζεῦ, ὅσπιν μὲν τὴν ἀλαζονεῖαν κομίζει,  
 ὅσπιν δὲ ἀμαθείαν, ἢ ἔριν, ἢ κενοδοξίαν, ἢ ἐρωλήσεις ἀπό-  
 ρης, ἢ ἴ λογος ἀκανθῶδεις, ἢ ἐνοίας πολυπλόκους; ἀλλὰ  
 ἢ μάλαγοπονίαν μάλα πολλὴν, ἢ λῆρον ἔκ ὀλίγον, ἢ ὕθλας,  
 ἢ μικρολογίαν νῆ Δία, ἢ χρυσίον, γε τῆτι, ἢ ἠδυπάθειαν 10  
 δὲ, ἢ ἀνοσχυνσίαν, ἢ ὄργην, ἢ τρυφήν, ἢ μαλακίαν  
 ἢ κέλιθε γάρ με, εἰ ἢ μάλα περικρύπτεις αὐτά. Καὶ τὸ  
 ψεῦδος δὲ ἀπόθες, ἢ τὸν τύπον, ἢ τὸ οἶσθαί σε ἀμείνονα  
 εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνεις,  
 ποῖα πειρηκόνηρος δέξαιτο ἂν σε; ΦΙΛ. Ἀπολίθεμαι 15  
 τοῖνυν αὐτά, ἐπεὶ περ ἔτῳ κελεύεις. ΜΕΝ. Ἀλλὰ ἢ τὸν  
 πῶγονα τῦτον ἀποθέσθω, ὃ Ἐρμῆ, βαρύν τε ὄνηα, ἢ λα-  
 σίον, ὡς ὄρῃς. Πέντε μῶν τρίχες εἰσὶ τελάχιτον. ΕΡΜ.  
 Εὖ λέγεις. Ἀπόθες ἢ τῦτον. ΦΙΛ. Καὶ τίς ὁ ἀποκεί-  
 ρων ἔσαι; ΕΡΜ. Μένιππος ἔτοσι, λαβῶν πέλεκυν τῶν 20  
 ναυπηγικῶν, ἀποκόψει αὐτὸν <sup>2</sup> ἐπικόπῳ τῇ ἀναβάθρῃ  
 χρυσαμένος. ΜΕΝ. Οὐκ, ὃ Ἐρμῆ, ἀλλὰ πρίονά μοι  
 ἀνάδος, γελοῖότερον γάρ τῦτο. ΕΡΜ. Ὁ πέλεκυς ἰκανός.—  
 ΜΕΝ. <sup>3</sup> Εὖγε ἀνθρωπινώτερον γάρ νῦν ἀναπέφηνας, ἀπο-

I do not know how to express the above Meaning, in *Latin*, otherwise than by *fastuose-se-gens*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon* he says (and of a Philosopher too) ἢ βρενθιόμενος τὶ πρὸς αὐτὸν. In which Place, *βρενθιόμενος*, having τὶ after it, retains no more of its full and natural Signification of

*Brenthum-agens*, than what relates to the Noise the *Brenthus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

1. λόγος ἀκανθῶδεις.] *Thorny Arguments*, because they are entangled like *Thorns*, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

2. ἐπικόπῳ.] *A Chopping-Block.*

3. Εὖγε.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the *Philosopher's* Beard, must be sup-

θέμιτος αὐτῷ τὴν κινάβραν. Βλέπει μικρὸν ἀφέλωμαί κ' τῶν ὀφρύων; ἘΡΜ. Μάλισα. Ὑπὲρ τὸ μέτωπον γὰρ κ' ταῦτας ἐπῆρκεν, ἕκ οἷδ' ἐφ' ὅτῳ ἀναλείνων ἑαυτὸν. Τί τῆτο; κ' δακρυεῖς, ὧ καθαρχμα; κ' πρὸς θάνατόν ἀποδειλάς; ἐμβήθι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρύτατον ὑ-  
 5 πὸ μάλης ἔχει. ἘΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κο-  
 λακείαν, ὧ Ἐρμῆ, πολλὰ ἐν σῶ βίῳ χρησιμεύσασαν αὐτῷ.  
 ΦΙΛ. Οὐκῆν, κ' σὺ, ὦ Μένιππε, ἀπόθε τὴν ἐλευθερίαν, κ'  
 3 παρρησίαν, κ' τὸ ἄλυπον, κ' τὸ γενναῖον, κ' τὸν γέλωτα.  
 10 Μόνος γῆν τῶν ἄλλων γελάς; ἘΡΜ. Μηδαμῶς. Ἄλλὰ  
 κ' ἔχε ταῦτα, κῆφα γὰρ κ' πάνυ εὐφορα ὄντα, κ' πρὸς τὸν

posed to turn to *Mercury*, and say, *O brave!* for now you have made him appear, or look, more like-a-Man, ἀποθέμενος αὐτῷ τὴν κινάβραν, having put away, that is, taken off, his *Dirt*; in which Speech, *Menippus* attributes his own Action to *Mercury*, as he had executed it under his Direction, and, besides, would, as it were, pay *Mercury* a Compliment, by giving him the Honour of it.

The other Translation says, *Euge!* Humanior nunc appares deposito hircino fatore, taking no Notice of αὐτόν, and as if *Menippus* spoke to the *Philosopher*. Besides ἀναφαίνω never signifies *appareo*. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus: ἘΡΜ. Ο ἀίλειος ἰκανός. — Εὐγε! ἀνθρωπινώτερον γὰρ νῦν ἀναπέφηνες, ἀποθέμενος αὐτῷ τὴν κινάβραν. ΜΕΝ. Βλέπει μικρὸν ἀφέλωμαί κ' τῶν ὀφρύων; ἘΡΜ. Μάλισα, &c.

1. κινάβραν.] Κινάβρα is reckoned, properly, to signify, κύνων βρωσίς, the Food of Dogs. As

Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is dirty and stinking, might have been called κινάβρα; (though *Stephanus* gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the *Stench* from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as *Suidas* and *Hesychius* say it is. — Were I allowed to make a new *Latin* Word, and to understand κινάβρα, in my own Way, I would from a Consideration of the very Thing *Lucian* here calls by that Name (which certainly is the *Philosopher's* Beard) render it, *hirsutiem-olentem*, his stinking-Shag of a Beard.

2. ἀνατείνων.] The strict Rendering is, *sursum-extendens*, stretching-himself-upward, by which is meant his assuming an high, or haughty Air.

3. παρρησίαν.] A freedom of Speech, that is, the Speaking One's Mind boldly.

<sup>1</sup> κατάπλεν χρήσιμα.—Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθε τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν, καὶ <sup>2</sup> ἀντιθέσεις, καὶ <sup>3</sup> παρισώσεις, καὶ <sup>4</sup> περιόδους, καὶ <sup>5</sup> βαβαρισμούς, καὶ τ' ἄλλα <sup>6</sup> βάρη τῶν λόγων. ῬΗΤ. Εἶεν, ἰδὲ, ἀποτίθεμαι. ἙΡΜ. Εὖ ἔχει. Ὡσε λύε τὰ ἀπόγεια, τὴν <sup>7</sup> ἀποβάθραν ἀνε-5 λώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ἰστίον, εὐ-θυνε, ὦ πορθμεῦ, τὸ πεδάλιον. Ἐὐ πάθωμεν—Τί οἰμώ-ζετε, ὦ μάταιοι, καὶ μάλις ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν

1. καταπλεῖν.] Properly a *Passage by Water-downward*; and so taken here, as they were to sail *down* to Hell. I know not how to call it in *Latin*.

2. ἀντιθέσεις.] An *Antithesis*, according to *Aristotle*, is a Figure in Rhetoric, implying a Contrariety, both in the Words and the Sense, or in one or other of them. For Example: "It is not just that this Man, possessing my Wealth, should be rich; and that I, parting with what I have, should be a Beggar." *Arist. Rhet.* Here *Parting with*, is opposed to *Possession*, and *being rich*, to *being a Beggar*.

3. παρισώσεις.] The *Paripsis* is another Figure, whereof the Parts are neither alike, nor contrary, but equal. For Example: *They will not fight, either because they want Men, or because they want Money.* *Arist. ibid.* Here the want of Money is neither like, nor contrary to the Want of Men; but both are equally good Reasons, for not undertaking a War.

4. περιόδους.] A *Period* is a compleat Sentence. The Rhetoricians took great Pains to make their Periods, or Sentences, full and harmonious, so as that they may be spoken with Ease, and heard with Pleasure, which they

justly reckoned no inconsiderable Part of their Oratory.

5. βαβαρισμούς.] *Eustathius*, upon Il. 2. says, that a "*Barbarism* is a wrong Pronunciation of Words and Tones." Probably, then, the Orators in *Lucian's* Days, like some in ours, corrupted the true and natural Pronunciation of their Words, out of an Affectation of fine Speaking, and so made *Barbarisms*——I have often heard one, who would pass for a very fine Speaker in a Coffee house, swear aloud, that there was not a single Tittle of Truth, in any one *Noose peeper*. We now are never shocked with the Name, or Idea, of *Tyranny* upon our Stage, both being disguised in that elegant Word, *Terrany*: And some Clergymen, otherwise good Preachers, before they begin their Sermons, pray, "That in all their Works *buggun, continuoed, &c.* they may *gloryfee* (God's) *bully, &c.*"

6. βάρεν.] *Weights*. Ironically, because affected Figures, and barbarous Pronunciations, are the silly and vile Levities of Oratory.

7. ἀποβάθραν.] *Dr. Potter* says it was a *Stepping board* laid from the Ship to the Shore, which the Name also implies.

πώγωνα δεδιωμένος; ΦΙΛ. Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὦμιν τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Ἄλλα γὰρ ἔνικε λυτεῖν αὐτόν. ἙΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελεῖ δαίτῃ, μηδὲ νύκτωρ ἐξιῶν, 5 ἅπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατελήσας, περίεσιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν ἐξαπατῶν τὰς νέες, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυτεῖ αὐτόν. ΦΙΛ. Σὺ δέ, ὦ Μένιππε, ἐκ ἄχθῃ ἀποθανών; ΜΕΝ. Πῶς, ὅς <sup>2</sup> ἔσπευσα ἐπὶ τὸν θάνατον, καλέσαντος 10 μηδεὶός;— Ἀλλὰ μεταξὺ λόγων, ἔκραυγὴ τις ἀκέεται, ὥσπερ τινῶν ἀπὸ γῆς βοῶντων; ἙΡΜ. Ναί, ὦ Μένιππε· ἐκ ἀφ' ἑνός γε χώρου, ἀλλ' οἱ μὲν ἐς τὴν <sup>3</sup> ἐκκλησίαν συνελθόντες, ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, καὶ ἡ γυνὴ αὐτῆ συνέχεται πρὸς τῶν γυναικῶν, καὶ τὰ παι- 15 δία νεοβὰ ὄντα, ὁμοίως ἀκέεινα ὑπὸ τῶν παίδων βάλλεται

1. Ὅτι, &c] *Because*, says he, *I thought my Soul was immortal*. But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death; what can he mean by saying, *be thought his Soul immortal*? Is not this *Existence after Death*, what Men understand by *Immortality*? I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which *Virgil* calls,

—*Tristes sine sole domos*—

*Loca turbida*—

And, that they also imagined another Mansion of Light and Bliss, where

—*Solemque suum, sua sidera narrant*.

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place observed to me, “That *Lucian*, “in several Places, gives broad “Hints (so much at a Loss was “this very great Man, directed “by our so much boasted Na- “tural Reason) that there is No- “thing left of us, but Dust, and “perishable Sculls and Bones; “and that, when he speaks of “Conversation, and Punish- “ments, and Rewards, &c. he “seems to ridicule these Things, “as Fictions of Poets and super- “stitious People. How then, “can he make the Dead speak “and reason? By a Figure, and “in the Way of Fable.”

2. ἔσπευσα.] Because he hang- ed himself, as before observed.

3. ἐκκλησίαν.] The Assembly of the Free men, or People of *Athens*, when met together to pass Laws or Decrees, was called *ἐκκλησία*. Here the Subjects of the Tyrant *Lampichus* meet to form such a Free-assembly, hav- ing gained their Liberty by his Death.

ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαιῶσιν ἐν Σικυῶνι, ἐπιταφίως λόγους, διεξιόντα ἐπὶ Κράτῳ τῷ τῷ. Καὶ νῦν Δία γε, ἡ Δαμασίῃς μήτηρ κωκίῃσα, ἐξάρχει τῷ Θρήνῃ σὺν γυναιξίν ἐπὶ τῷ Δαμασίῃ.—Σὲ δὲ ὕδεις, ὦ Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κεῖσαι μό- 5 νος. ΜΕΝ. Ὀυδαμῶς, ἀλλ' ἀκῶσθ τῶν κυνῶν μετ' ὀλίγον ὠρυσόμενων οἰκτίσον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ἐπὶ τ' ἂν συνελθόντες θάπτωσί με. ΕΡΜ. Γεννάδας εἶ, ὦ Μένιππε.—Ἄλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθείαν ἐκείνην προί- 10 ὄντες. Ἐγὼ δὲ, καὶ ὁ πορθμεῦς, ἄλλως ἰμετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῆ.—Προΐωμεν δὲ καὶ ἡμεῖς.—Τί ἔν ἐτι καὶ μέλλετε; δικασθῆναι δεήσει, καὶ τὰς καταδικασ φασὶν εἶναι βαρείας, τροχῶς, καὶ γύπας, καὶ λίθους. Δειχθήσεται δὲ ὁ ἐκάστῃ βίος. 15

1. μετελευσόμεθα.] *We will-go-for.*

ΔΙΑΛ. ιζ'. Κράτητος καὶ Διογένους.

Both Biters bitten.

ΚΡΑΤ. ΜΟΙΡΙΧΟΝ τὸν πλέσιον ἐγινωσκεις, ὦ Διόγενες, τὸν πάνυ πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀκνάδας ἔχοντα, καὶ ἀνεψιὸς Ἀριστέας, πλέσιος καὶ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, <sup>2</sup> Ἡ μ' ἀνάειρ, ἢ ἐγὼ σε. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης, ἔθε- 5 ράπευον ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἕνεκα, ἐκάτερος, ἡλικιωτὰι ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην ἀφίεις, τῶν ἑαυτῷ πάντων Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτῷ. Ταῦτα μὲν ἐγγέγραπτο. Οἱ δὲ ἐθεράπευον ἀ- 10 λήλους, ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντις, εἴτε

2. Ἡ μ' ἀνάειρ, ἢ ἐγὼ σε.] *Lift give me one of throwing you, by me, or I will lift you: The Words letting me lift you.*  
In *Marcidus's Mouth*, the Words mean, *Yours* or *Mine*, with Regard to his own and *Aristea's Estate*. I do not know, why ἀνάειρ hath been rendered *confice*, in the other Translation.

ἀπὸ τῶν ἄσφρων τεκμαυρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὄνειρά-  
 των, ὡς γε <sup>1</sup> Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς,  
 ἄρτι μὲν Ἀριεῖα παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ.  
 Καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τῷτον, νῦν δ' ἐπ' ἐκεῖνον  
 5 ἔρρεπε. ΔΙΟΓ. Τί ἔν περας ἐγένετο, ὦ Κράτης; ἀκῶσαι  
 γὰρ ἄξιον. ΚΡΑΤ. Ἄμφω τεθνήσκειν ἐπὶ μιᾶς ἡμέρας·  
 οἱ δὲ κληῖροι, ἐς Εὐνόμιον καὶ Θρατυκλέα περιήλθον, ἄμφω  
 συγγενεῖς ὄντας, ἔδὲ πρόποσε <sup>2</sup> προμαντευομένους ἕτω γενέ-  
 σθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν,  
 15 κατὰ μέσον τὸν πόρον πλαγίῳ περιπετόντες τῷ Ἰάπυγι,  
 ἀνέβραπισαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε  
 ἐν τῷ βίῳ ἦμεν, ἔδὲν τοῖστο ἐνενοῶμεν περὶ ἀλλήλων ἕτε  
 πρόποσε ἐυξάμην Ἀλισθένην ἀποθανεῖν, ὡς κληρονομῆσαμι  
 20 τῆς βασιλείας αὐτῷ (εἶχεν δὲ πάνυ καρτεράν ἐκ <sup>3</sup> κοτίνε  
 ποιητάμενος) ἕτε οἶμαι σὺ, ὦ Κράτης, ἐπεθύμεις κληρονο-  
 μεῖν, ἀποθανόντος ἐμῶ, τὰ κτήματα, καὶ τὸν πῖθον, καὶ τὴν  
 πήραν, <sup>4</sup> χοίνικας δύο δέρμων ἔχουσαν. ΚΡΑΤ. Οὐ-

1. Χαλδαίων παῖδες] That is, the Chaldeans. So we read, in the Old Testament, the Children of Ammon, for the Ammonites; the Children of the Prophets, for the Prophets, &c. αὐτὸς Himself; that is, even the greatest Oracle.

2. προμαντευομένους.] The Verb προμαντεύομαι. as far as I can find, always signifies vaticinor, to prophesy. The Manner, in which a Word is circumstanced in the Text, is often the best Means of coming at the Sense of it; and therefore, I am humbly of Opinion, as Merichus and Aristeeas

were no Prophets, nor could, therefore, be said to prophesy, that προμαντευομένους, must here signify a vaticinor, because they are, in the Text, represented as Persons that consulted many Oracles. The other Translation renders it, de his nihil praedixerant Divini; which as a Translation, I do not understand.

3. κοτίνε.] The Olympic Crown was made from this Tree. Bourd.

4. χοίνικας.] The Attic Measure of Dry Things.

	Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276 $\frac{7}{8}$
Κύαθος	0	0	0	2,763 $\frac{1}{2}$
Ἐξύδαφον	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέση	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδιμος	4	0	6	3,501



δὲν γὰρ μοι τάτων ἔδει, ἀλλ' ἔδέ σοι, ὦ Διόγενες. Ἄ γὰρ ἔχρην, σύ τε Ἀλισθένης ἐκληρονόμησας, καὶ ἐγὼ σὺ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νῆ Δία μέμνημαι, τῷ-5 τον διαδεξάμενος τὸν πλῆτον παρ' Ἀλισθένης, καὶ σοι ἔτι πλείω καλαλιπών. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἡμέτερον τῶν τοιούτων κλημάτων, καὶ ἔδεις ἐθεράπευεν ἡμᾶς, κληρονομήσειν προσδοκῶν ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκότως. Οὐ γὰρ εἶχον ἔνθα δέξαντο τὰ τοιαῦτα παρ' 10 ἡμῶν, διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων. Ὡσε εἶποτε καὶ ἐμβάλλοισι τις ἐς αὐτὸς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθύς, καὶ διέρρει, τῷ πυθμένος σέγειν ἢ δυναμένω· οἷον τι πάσχεσιν αἱ τῷ Δαναῷ<sup>2</sup> αὐτὰ παρθένοι, ἐς τὸν τετραυπημένον πίθον ἔπαν- 15 τλῆσαι, τὸ δὲ χρυσίον, ὄδῳσι, καὶ ὄνουσι, καὶ πάσῃ μηχανά ἐφύλαττον. ΚΡΑΤ. Οὐκᾶν ἡμεῖς μὲν ἔχομεν κἀνταῦθα τὸν πλῆτον· οἱ δὲ ὀβολὸν ἤξισι κομίζοντες, καὶ τῷτον ἄχρι τῷ πορθμέως.

1. αὐτάρκειαν.] *Self-Sufficiency*: Of which the Stoics and Cynics boasted so much; as *Horace* tells one of them—*fers te nullius egen-tem*—It has been rendered, *frugalitatem*, which it sometimes signi-

fies; But, here the other Meaning seems much more applicable.

2. αὐτὰι.] *These*, says he, pointing to them, because they were hard by him, as being in Hell.

As History is the best Comment upon the three following *Dialogues*, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

### The Story of PHILIP.

*Philip*, King of *Macedonia*, was educated, at *Thebes*, under *Epaminondas*, the greatest Commander and Philosopher of his Age. King *Amyntas*, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of *Macedonia*, his Dominions were invaded, at once, by the *Pæonians*, *Illyrians*, *Thracians*, and *Athenians*. The *Pæonians* and *Thracians* he bought off with Money, and then defeated the *Athenians* and *Illyrians*. He also conquered the *Thessalians*, though their Horse, then, by far the best in all *Greece*, made the Victory very difficult. He like-

wise beat the *Eleans*, remarkable for being the ablest Spear-men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Phocensians*; but, upon his marching into *Greece* with that Design, the *Phocensians* jointly with the *Athenians* and *Lacedaemonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors, also, to desire he would prosecute the War, with all Vigour. *Philip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby lulling all Sides into a profound Security, he seized the Streights of *Thermopylae*, and thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful city *Olynthus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two brothers, contending about the Crown of *Thrace*, submitted their Dispute to *Philip*. He, accordingly, came to settle it, but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, increasing his Power and Dominions, he formed the great Design against the *Persian* Monarchy; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied justice.

### The Story of ALEXANDER.

*Alexander the Great* was the Son of *Philip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a mortal, and, therefore irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a journey to the Temple of *Ammon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian* Empire, for both the States of *Greece*, and the Barbarous Nations, who were subject to *Philip*, began to revolt and shake off the Yoke.—But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Athens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of *Greece*, for the Expedition he intended against the *Persians*. Hereupon he crossed the *Hellespont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Granicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost, and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two *Persian* Officers, and would have been slain, but for *Clitus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven hundred-thousand Men, at the City of *Issus*. Here, again, the *Persians* were defeated, with the Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius*, were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Continency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Phœnicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Phœnician* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbela*, where he defeated his Army consisting of a Million, that is, Ten-hundred thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villanous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanaïs*, and subdued the *Scythians* and other *Northern* Nations. Upon all these Successes he grew so intolerably vain and proud, that he changed his own Country Dress for that of the *Persian* (Part of which was the *Gandys*, a *Military Cassock*) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristotle*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lysimachus*, a noble *Macedonian*, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master, in his great Distress. With his own Hand, he, in a drunken Fit, killed old *Clitus*, who had served his Father, and saved his own life; and that for only comparing his Father's Exploits with his. In his *Indian* Expedition, he took *Aornus*, a rock that was reckoned inaccessible

and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an *Indian King*; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydracæ*, where he was the first who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius's* Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a youth whom he loved beyond Measure: Which so put him beside himself, that he ordered the Physician to be killed, for not recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost: affecting, in this, as in other Things, to imitate *Achilles's* Behaviour, in *Hömer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristotle*, with whom he, ever after, corresponded) and a very able, as well as a most successful, Commander; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdiccas*, one of his Generals; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria* in *Egypt*, a City built by himself, and there were buried.

### *The Story of HANNIBAL.*

*Hannibal* the *Carthaginian* was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the *Roman Empire* ever contended with. He first served his Country, as a Lieutenant under his Brother in Law *Asdrubal*, in *Iberia* or *Spain*; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans*; upon their resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *ALPS*, into *Italy*: Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake of *Thrasimene*, where he cut to Pieces all the *Roman Army*, except about six Thousand. His third and greatest conflict with

the Romans was, at *Cannæ*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcases; so that he was said to have made a Bridge of them a-cross the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of Roman Knights, who were slain in Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying Rome, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very suburbs of *Rome*; but, upon the News of the Consul *Varró's* having defeated a great Army which his Brother *Asarubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Bruttii* a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which Command he readily obeyed. *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Carthaginian* Senate, as holding a Correspondence with *Antiochus* against the Roman Interest. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bitynia*, for whom he gained a naval Victory over *Eumenes*, an Ally of the Romans. After all, *Prusias* made a friendship with the Romans, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poison, which he kept by him against any Exigency. *Lucian*, in *Alexander's* Speech, charges him with *'Απιστία καὶ δόλοισ*, as doth *Livy* with "*Perfidia plusquam Punica.*" But, by what Histories they have been authorised to do so, I know not.

### Concerning SCIPIO.

As the History of *Scipio* is no further concerned in these *Dialogues* than that it is said he took *Carthage*, conquered *Lybia*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal* in *Asia*, after the Wars had been ended: "Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, *Alexander*. And whom the second? *Pyrrhus*. And whom the third? Myself, no doubt (replies *Hannibal*.) What, then (says *Africanus* smiling) would you have said, had you conquered me? Then, indeed (answered *Hannibal*) I would have set myself before *Alexander*, and *Pyrrhus*, and all the Commanders that ever lived." *Plutarch*, *Q. Curtius*, *Livy*, *Corn. Nepos*, *Justin*, &c. give the above Accounts.

ΔΙΑΛ. ιη'. Ἀλεξάνδρου, Ἀννίβου, Μίνωος, καὶ Σκιπίωνος.

ἈΛΕΞ. ἘΜΕ' δεῖ προκεκρίσθαι σε, ὦ Λίβυ ἀμείνων  
γάρ εἰμι. ἈΝΝ. Οὐ μὲν, ἀλλ' ἐμέ.

ἈΛΕΞ. Οὐκ ἔν ὁ Μίνωος δικασάτω. ΜΙΝ. Τίνες δ' ἐσέ;

ἈΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος· ἐγὼ δὲ  
Ἀλεξάνδρος ὁ Φιλίππου. ΜΙΝ. Νῆ Δία ἐνδοξοί γε ἀμφο-

τεροι. Ἀλλὰ καὶ περὶ τίνος ὑμῖν ἡ ἔρις; ἈΛΕΞ. Περὶ  
προεδρίας· Φησὶ γάρ ἕτος ἀμείνων γεγενηῶσαι στρατηγός

ἐμῷ. Ἐγὼ δὲ, ὡς περ ἅπαντες ἴσασι, ἔχι τέττι μόνον,  
ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμῷ φημὶ διενεγκεῖν τὰ πο-

10 λέμια. ΜΙΝ. Οὐκ ἔν ἐν μέρει ἐκάτερος εἰπάτω. Σὺ δὲ  
πρῶτος, ὦ Λίβυ, λέγε. ἈΝΝ. Ἐν μὲν τέττι, ὦ Μίνωος,

ἀνάμην, ὅτι ἐνταῦθα καὶ τὴν ἐλλάδα φωνὴν ἐξέμαθον· ὥς

ἔδὲ ταύτη πλέον ἕτος ἐνέγκαιτό μιν.—Φημὶ δὲ τέττις μά-

15 ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δυνάμιν τε περι-

βάλλομενοι, καὶ ἄξιοι δόξαντες ἀρχῆς. Ἐγὼ γὰρ μετ' ὀλί-

γων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον, ὑπαρχος ὢν

τῷ ἀδελφῷ, μεγίστων ἠξιώθην, ἄριστος κριθείς. Καὶ τῆς γε

Κελτίβηρας εἶλον, καὶ Ἐκράτιστα τῶν Ἑσπερίων.

20 Καθ' τὰ μεγάλα ὄρη ὑπερβάς, τὰ περὶ τὸν Ἠριδαῖον ἅπαν-

τα κατέδραμον, καὶ ἀνασάτες ἐπείσθησαν τοσαῦτας πόλεις,

καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προ-

σειῶν τῶν πρὸ χύτης πόλεως ἦλθον, καὶ τοσούτους ἀπέκλεινα

μίας ἡμέρας, ὥς τῆς δακτυλίδος αὐτῶν <sup>2</sup> μεδίμοις ἀπο-

25 μερήσασθαι, καὶ τῆς πόλεως γεφυρῶσαι νεκροῖς. Καὶ ταῦτα

πάντα ἐπραξα, οὔτε Ἀρμωνος υἱὸς ὀνομαζόμενος, οὔτε

θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιὼν,

ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετω-

τάτοις ἀντιεσταζόμενος, καὶ στρατιώταις τοῖς μαχεμωτά-

30 τοῖς συμπλεκόμενος· οὐ Μήδης καὶ Ἀρμενίης ἀλαγωνίζο-

1. Γαλατῶν.] *The Galatians, or, as we now call them, Galicians, Inhabitants of Galicia in Spain, called, in Latin, Galleci, from their Neighbourhood to an ancient Colony of Gauls in that Country. He*

adds Ἑσπερίων, *the Western, to distinguish them from the Asiatick or Eastern Gallatians, who also were a Settlement from Gaul.*

2. μεδίμοις.] See the Note upon *Dial. XVII.*

μένος, υποφεύγοντας πρὶν διώκειν τίνα, καὶ τῷ πολυμίσητον  
 παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ παρῶσαν  
 ἀρχὴν παραλαβὼν, ἠύξισε, καὶ παραπολὺ ἐξέτεινε, χρη-  
 σάμενος τῇ τῆς τύχης ὀρμῇ. Ἐπεὶ δ' ἔν ἐνίκησέ τε, καὶ  
 τὸν ὄλεθρον ἐκείνον Δαρείσκ ἐν Ἰσσω τε καὶ Ἀρβήλοισι ἐκρά- 5  
 τισεν, ἀποσὰς τῶν παρῶων, προσκυνοῖσθαι ἤξισ, καὶ δί-  
 αψαι τὴν Μηδικὴν μελεδῆτησεν ἑαυτὸν, καὶ ἑμιαίφονει ἐν  
 ταῖς συμποσίοις τὰς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ.  
 Ἐγὼ δὲ ἤρξα ἐπίσης πατρίδος, καὶ ἐπειδὴ μετεπέμπετο,  
 τῶν πολεμίων μεγάλῳ φόλῳ ἐπιπλευσάντων τῆς Λιβύης, τα- 10  
 χέως ὑπὴκυσα, καὶ ἰδιώτην ἑμαυτὸν παρέχον. Καὶ κα-  
 ταδικαοθεῖς, ἠνεγκα εὐγνωμόως τὸ πρᾶγμα. Καὶ ταῦτ'  
 ἔπραξα, βάρβαρος ὢν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλ-  
 ληνικῆς. Καὶ ἔτε Ὀμηρον, ὡσπερ ἔτος, ἐρραψώδων, ἔτε-  
 ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεῖς μόνῃ δὲ τῇ φύσει 15  
 ἀγαθῇ χρυσάμενος. Ταῦτα ἐστίν, ἃ ἐγὼ Ἀλεξάνδρου  
 ἀμείνων φημι εἶναι· εἰ δ' ἔσι καλλίων ἔτος, διότι διαδύ-  
 μαλι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα  
 σεμνά· ἢ μὴν διὰ τῆς ἀμείνων δόξεως ἂν γενναῖα, καὶ στρα-  
 τηρικῶ ἀνδρῶς, τῇ γνώμῃ πλέον ἔπερ τῇ τύχῃ κεχηρήμεν. 20  
 MIN. Ὁ μὲν εἴρηκεν ἕκ ἀγειῆ τὰν λόγον, εὐδ' ὡς Λίβυκ εἰ-  
 κὸς ἦν ὑπὲρ αὐτῆ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα  
 φῆς; ἈΛΕΞ. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔπω-  
 θρασύν· ἰκανὴ γὰρ καὶ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ  
 βασιλεὺς, οἷος δὲ ἔτος ληστὴς ἐγένετο. Ὅμως δὲ ὄρα εἰ κατ' 25  
 ἀλίχον αὐτῆ δίνεγκα, ὅς νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ  
 πρᾶγματα, καὶ τὴν ἀρχὴν τεταραγμένῃ κατέσχον, καὶ  
 τὸς φορέας τῆ πατρὸς μετῆλθον, κἀναφοβήσας τὴν Ἑλ-  
 λάδα τῇ Θυβαίῳ ἀπωκεία. Καὶ στρατηγὸς ὑπ' αὐτῶν  
 χειροπατήθεῖς, οὐκ ἤξίωσα, τὴν Μακεδόνων ἀρχὴν περιέπων, 30  
 ἀγαπᾶν ἀρχεῖν ὁπίσων ὁ πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν  
 ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἠγυσάμενος, εἰ μὴ πάντων κρα-  
 τήσαμι, ὀλίγους ἄγων ἐπέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τῇ  
 Ἑλληνικῷ ἐκράτισσα μεγάλη μάχη. Καὶ τῆς Λυδίας λα-  
 βῶν, καὶ Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅπως τὰ ἐν ποσσὶν αἰεὶ χει- 35

1. κατέσχον.] See, in the annexed History of Alexander how he quelled the Insurrection that arose in the Macedonian Empire.

ῥάμεινος, ἦλθον ἐπὶ Ἴσσον, ἔνθα Δαρεῖος ὑπέμειν, μυριάδας  
 πολλὰς στρατῷ ἄγων. Καὶ τὸ ἀπὸ τήν, ὧ Μίνως, ὑμεῖς  
 ἴσε ὅσας ὑμῖν κειρὸς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ  
 γῶν ὁ πορθμεύς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλ-  
 λὰ ἰσχεδίας διαπηξαμένους τὰς πολλὰς αὐτῶν διαπλευσαι.  
 Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τιτρώσκε-  
 δαι ἄξιων. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν  
 Ἀρβήλοις διηγῶμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν  
 Ὠκεανὸν ὄρον ἐποιήσαμιν τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας  
 10 αὐτῶν εἶλον, καὶ Πῶρον ἐχειρωτάμην. Καὶ Σκύθας δὲ, οὐκ  
 εὐκαίλαφρονήτους ἄνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα με-  
 γάλῃ ἵππομαχίᾳ. Καὶ τὰς φίλους εὖ ἐποίησα, καὶ τὰς  
 ἐχθρὰς ἠμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκην τοῖς ἀνθρώποις,  
 συγγνωστοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, καὶ  
 15 τοῖσ'τόν τι πισεύσαντες περὶ ἐμῷ. Τὸ δ' ἔν τελευτᾶον,  
 ἐγὼ μὲν βασιλεύων ἀπέθανον. Ἔτος δὲ ἐν φυγῇ ὦν παρὰ  
 Περσίᾳ τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν, πανουργότατον καὶ  
 ὠμότατον ἔβλα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐγὼ λέ-  
 γειν, ὅτι ἐκ ἰσχυῖ, ἀλλὰ πονηρία, καὶ ἀπιστία, καὶ δόλοισ.  
 20 Νόμιμον δὲ, ἢ προφανές, ἔδεν. Ἐπεὶ δὲ μοι ὠνεΐδισενε τὴν  
 τρυφὴν, ἐκλελεῖσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἐταί-  
 ρας συνῶν, καὶ τὰς τῷ πολέμῳ καιρὸς ὁ Θανμάσιος καθιδυ-  
 παθῶν. Ἐγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ  
 τῆς ἐγὼ μᾶλλον ὤρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν  
 25 ἀναιμωσί λαβῶν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπα-  
 γόμενος; ἀλλ' ἐκ ἀξιομαχα ἔδοξε μοι ἐκεῖνα, ὑποπλήσο-  
 σοντα ἤδη, καὶ δεσπότην ὁμολογῆντα. Εἴρηκα.—Σὺ δὲ, ὧ  
 Μίνως, δικάζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ.  
 Μὴ προτέρον ἦν μὴ καὶ ἐμῷ ἀκόσῃς. ΜΙΝ. Τίς γὰρ εἰ,  
 38 ὧ βέλτισε; ἢ πόθεν ὦν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,

1. *σχεδίας.*] *Boats*, or, rather, *Floats-made-in-a-Hurry*, or, *Rafts*.

2. *ἀναιμωσί.*] *Alexander*, or, rather, *Lucian* for him, here, supposes too much. For a great, if not the greater, part of *Italy*, was, now, in the Hands of the

*Romans*, their Empire being more than three hundred Years old, and they themselves a most warlike People; so that it is a Question, whether they would not have stopped *Alexander's* Career.—*λαβῶν*, *though I had taken*.



στρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων  
 μεγάλας μάχαις. ΜΙΝ. Τί ἔν, καὶ σὺ ἔρεῖς; ΣΚΙΠ.  
 Ἀλέξανδρον μὲν ἦτλων εἶναι, τῷδ' Ἀνίβω ἀμείνων· ὃς ἐδίωξε  
 νικήσας αὐτὸν, καὶ φυγεῖν καταναγκάσας ἀτίμως. Πῶς  
 ἔκ ἀναίσχυρος ἔτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται; 5  
 ὧ ἔδὲ Σκιπίων ἐγὼ ὁ νενικηκώς αὐτὸν, παραβάλλεσθαι ἄξιῷ;  
 ΜΙΜ. Νῆ Δί' εὐγνώμονα φῆς, ὧ Σκιπίων. Ὡς πρῶτος  
 μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτὸν δὲ σὺ. Εἶτα, εἰ  
 δοκεῖ, τρίτος Ἀνίβας, ἔδὲ ἔτος εὐκαλαφρόνητος ὢν.

ΔΙΑΛ. ΙΘ'. Διογένης καὶ Ἀλέξανδρος.

ΔΙΟΓ. ΤΙ τῷτο, ὧ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὡςπερ  
 ἡμεῖς ἅπαντες; ἈΛΕΞ. Ὅρας, ὧ Διόγενες·  
 ἔ παραδόξον δὲ, εἰ, ἄνθρωπος ὢν, ἀπέθανον. ΔΙΟΓ. Οὐκῶν  
 ὁ Ἄμμων ἐψεύδετο, λέγων ἐκυτῆ σε εἶναι υἱόν· σὺ δὲ Φι-  
 λίππυ ἄρα ἦσθα. ἈΛΕΞ. Φιλίππυ δηλαδή. Οὐ γὰρ ἂν 5  
 ἐτεθνήκειν Ἄμμωνος ὢν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς  
 Ὀλυμπιάδος τῆς μητέρος σε ὅμοια πολλὰ ἐλέγοισι. Δρά-  
 κονία ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα οὕτω  
 σε τεχθῆναι· τὸν δὲ Φιλίππον ἐξαπατήσθαι οἴομενον πα-  
 τέρα σε εἶναι. ἈΛΕΞ. Καγὼ ταῦτα ἤκουον ὡςπερ σὺ. 10  
 Νῦν δὲ ὁρῶ ὅτι ἔδεν υἱῆς ἔτε ἢ μήτηρ, ἔτε οἱ τῶν Ἄμμω-  
 νίων προφήται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν  
 ἐκ ἄχρησόν σοι, ὧ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγέ-  
 νετο. Πολλοὶ γὰρ ὑπέπλησσαν, θεὸν εἶναί σε νομίζουσαις.  
 Ἀτὰρ εἶπέ μοι, τίτι τὴν τσοαύτην ἀρχὴν καταλέλοιπας; 15  
 ἈΛΕΞ. Οὐκ οἶδα, ὧ Διόγενες. Οὐ γὰρ ἔφθασα ἐπισκη-  
 ψαί τι περὶ αὐτῆς, ἢ τῷτο μόνον, ὅτι ἀποθνήσκων, Περ-  
 δίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελας, ὧ  
 Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἶα ἐποίει ἡ  
 Ἑλλάς, ἄρβι σε παρελιφότα τὴν ἀρχὴν κολακεύουσαις, καὶ 20  
 ἱ προσίατην αἰρέμενοι, καὶ στρατηγὸν ἐπὶ τὰς βαρβάρους,

1. προσίατην.] The μετοίκοι, able Citizen, who was to ma-  
 or Sojourners, at Athens, were nage their Affairs, and see  
 obliged, under a Penalty, to Right done them, and who,  
 put themselves under the Pro- from that Office, was called  
 tection or Patronage of some προσίατης, Defensor, or rather,

ἔτιοι δὲ καὶ ταῖς δώδεκα θεαῖς προσλιθέντες, ἢ νεὸς εἰκοδά-  
 μίμενοι ἢ δυνάεις ὡς Δράκοντος υἱῶ; ἀλλ' εἴτε μοι, πᾶ-  
 σε οἱ Μακεδάκες ἔθαψαν; ἌΛΕΞ. Ἐτι ἐν Βαβυλῶνι κεί-  
 μα τρίτην ταύτην ἡμέραν. Ὑπιαχιεῖται δὲ Πτολεμαῖος  
 5 ὁ ὑπασπίσης (ἦν πατε ἀγάγη σχαλὴν ἀπὸ τῶν Δορύβων τῶν  
 ἐν ποσίν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γε-  
 νοίμην εἰς τῶν Αἴγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελᾶσω, ὦ  
 Ἀλέξανδρε, ὁρῶν ἐν ἄδᾳ ἔτι σε μαρμαρονῆτα, ἢ ἐλπίζουσα  
 Ἀνυσθιν, ἢ Ὀστρικὴν γενέσθαι· πλὴν ἀλλὰ παῦτα μὲν, ὦ θε-  
 10 ὄταρε, μὴ ἐλπίσης. Οὐ γὰρ δέμις ἀνελεῖν τίνα τῶν ἁ-  
 παξ διαπλευσάτων τὴν λίμνην, ἢ ἐς τὰ εἴσω τῆς σελίης πα-  
 ρελθόντων. Οὐ γὰρ ἀμελής ὁ Δίακος, ἢ ὁ Κέρβερος εὐ-  
 καταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σέ, πῶς  
 φέρεις ὁπότ' ἂν ἐννοήσης ὅσων εὐδαμονίαν ὑπὲρ γῆς ἀπολι-  
 15 πῶν ἀφίξαι, σωματοφύλακας ἢ ὑπασπίδας, ἢ σατράπας,  
 καὶ χρυσὰ τούτων, ἢ ἔθνη προσκυνῶντα, ἢ Βαβυλῶνα,  
 καὶ Βάκτρα, ἢ τὰ <sup>1</sup> μεγάλα θηρία, ἢ τιμὴν, καὶ δοξάν,  
 ἢ τὸ ἐπίσημον εἶναι, ἐλαύνοντα, δεδεμένον ταμίᾳ λευκῇ  
 τὴν κεφαλὴν, πορφυρίδα ἐμπεπορημένον ἢ λυπεῖ ταῦτα  
 20 ὅτε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταγε; ἢ δὲ  
 ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσέ, μὴ οἶσθαι βέβαια  
 εἶναι τὰ παρὰ τῆς τύχης; ἌΛΕΞ. Σοφὸς ἀπάντων  
 ἐκεῖνος κολάκων ἐπιτριπτότατος ὢν; ἐμὲ μόνον ἕατον τὰ  
 Ἀριστοτέλους εἰδένα, ὅσα μὲν ἤτησε παρ' ἐμῶ, οἷα δὲ ἐπέ-  
 25 σκελεν. Ὡς δὲ καλεχρῆτό με τῇ περὶ παιδείᾳ φιλοτι-  
 μίᾳ, θωπεύων, ἢ ἐπαιῶν, ἄρτι μὲν ἐς τὸ κάπλος, ὡς ἢ  
 τῆτο μέρος ἂν <sup>2</sup> τάγαθῶ, ἄρτι δ' ἐς τὰς πράξεις, ἢ τὸν  
 πλάτων. Καὶ γὰρ αὐτὸ ἢ τῆτ' ἀγαθὸν ἠγεῖτ' εἶναι, ὡς μὴ

*Batroplus. Putter.*—So that Diogenes seems to me, here, to be very satirical upon the States of Greece, and to say as much as, That they gave up their Liberty to Alexander so far, that, in their Native Country, they put themselves upon the Foot only of Sojourners, as they had surrendered the whole Management of their Affairs unto him, as to a *προστάτης*.

1. *μεγάλα θηρία.*] Elephants which were used, in the Eastern Countries.

2. *τάγαθῶ.*] For τῶ ἀγαθῶ, THE GOOD, or the Philosopher's SUMMUM BONUM. The Stoics held, that Nothing was good, but Virtue, Nothing evil, but Vice. But the Academics, or Followers of Plato (of whom Aristotle, was, in a great Measure, one, having been his Scholar) maintained,

μισχύνετο ἢ αὐτὸς λαμβάνων γόνος, ὡς Διόγετες, ἄνθρωπος, ἢ τεχνίτης. Πλὴν ἀλλὰ τὸτό γε ἀπολέλαινα αὐτῆ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατήρηθμῆσω μικρῶ γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὅ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι. Ἐπεὶ ὅ ἐλαῦθά γε ἐλλέβορος ἔ φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδαρ χαυδὸν ἐπισπασάμενος πίε, ἢ αὖθις πίε, ἢ πολλάκις ἔτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστέλεως ἀγαθοῖς ἀνιώμενος. Καὶ ἴ γὰρ ἢ Κλεῖτον ἐκεῖνον ὄρω, ἢ Καλλιθένη, ἢ ἄλλας πολλὰς, ἐπὶ σὲ ὀρμῶντας, ὡς διασπάσαινο, ἢ ἀ- 10 μύναγνίό σε ὧν ἔδρασας αὐτὰς. Ὡσε τὴν ἑτέραν σὺ ταύτην βαδίζε, ἢ πῖνε πολλάκις, ὡς ἔφην.

that the SUMMUM BONUM resulted from Virtue, attended with all the advantages of outward Things, such as Health, Wealth, a good Name, &c. and that there were other Things evil, beside Vice, such as extreme Poverty, bodily Pain, Infamy, &c. Both Plato and Aristotle, and their Followers the Academics and Peripatetics, agreed in these Opinions of Good and Evil, as appears fully, from Cicero's Writings de Fin. and M. Rollin's Account of the Philosophers.

1. γὰρ.] It seems to me, that this γὰρ must be referred to πῖε, above, though ἔτω, &c. come between: For, of all that Diogenes said to Alexander, his Advice, about Drinking, was the principal Part, as being the Remedy; and, therefore, upon his seeing Clitus, Callisthenes, &c. approaching to revenge the Injuries he had done them, he drops what he is saying, and suddenly cries, & γὰρ ὄρω, referring γὰρ to his Advice, πῖε, above.

ΔΙΑΔ. κ'. Ἀλεξάνδρῃ ἢ Φιλίππῃ.

ΦΙΛ. ΝΥΝ μὲν, ὡς Ἀλεξάνδρῃ, ἔκ ἂν ἕξαρτος γένου, μὴ ἔκ ἐμὸς υἱὸς εἶναγ ἢ γὰρ ἂν. ἐτεθνήκεις, Ἄμμωνός γε ὦν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνόν, ὡς πάτερ, ὡς Φιλίππῃ τῷ Ἀμύνης υἱὸς εἶμι ἀλλ' ἐδεξάμην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἴομενος εἶναγ. 5

ΦΙΛ. Πῶς λέγεις; χρήσιμον ἐδόκει σοι, τὸ παρέχειν σεαυτὸν ἐξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ. Οὐ τῆτο. Ἄλλ' οἱ βάρβαροι κατεπλάγησάν με, ἢ ὕδεις ἔτι ἀντίσταλο, οἴομενοι θεῶ μάχεσθαι. Ὡσε ῥᾶον ἐκράτην αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιωμαχῶν 10 ἀνδρῶν, ὅς δειλοῖς αἰεὶ συνηέχθης, τοξάρια ἢ πελιάρια, ἢ

γέρρα εισυῖτα προβεβλημένοις ; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, καὶ Φωκίων, καὶ Αθηναίων· καὶ τὸ Ἀρκαδῶν ὀπλιτικόν, καὶ τὴν Θετταλὴν ἵππον, καὶ τοὺς Ἠλείων ἀκοκίσιδας, καὶ τὸ Μανθινέων πελλασικόν, ἢ Θρᾶκας, ἢ Ἰλλυριοὺς, ἢ καὶ  
 5 Πάγονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ χρυσοφόρων ἀνθρώπων, καὶ ἀβρῶν, ἔκ οἷσθα ὡς πρὸ σὲ μύριοι <sup>2</sup> μετὰ Κλεάρχου ἀνελθόντες, ἐκράτησαν, ἔδ' εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξευμα ἐξικνεῖσθαι, φυγόντων ; ἈΛΕΞ. Ἀλλ' οἱ  
 10 Σκυθαί γε, ᾧ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἔκ ευκαταφρόνητόν τι ἔργον. Καὶ ὅμως ἐ' διασήσας αὐτὸς, ἔδ' ἐπροδοσίαις ὠνήμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρηκτα πάπορε, ἢ ὑποσχόμενος ἐφυσάμην, ἢ ἄπισον ἔπραξά τι τῷ νικᾶν ἔνεκα. Καὶ τὸς Ἑλληνας δὲ, τὰς μὲν ἀναμ  
 15 μωσι <sup>3</sup> παρέλαβον, Θηβαίους δὲ ἴσων ἀκείας ὅπως μετήληθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γὰρ ἀνηγγειλέ μοι, ὃν σὺ τῷ δοραλίῳ διελάσας μετὰξὺ διεπνῆντα ἐφόνευσας, ὅτι με <sup>4</sup> πρὸς τὰς σὰς πράξεις ἐπαγνέσαι ἐτόλμητε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα κάβαβαλῶν,  
 20 <sup>5</sup> κἀνδύον, ὡς φασί, μελενέδους· καὶ τιάραν ὀρθὴν ἐπέθε, καὶ

1. ἵππον.] Ὁ ἵππος signifies *Equus*, but ἡ ἵππος, *Equitatus*; the Accus. Case of which is this ἵππον.

2. μετὰ Κλεάρχου ἀνελθόντες.] *Clearchus* was a *Lacedemonian* General, who was obliged to go into Banishment, being condemned to die, when he would not return from *Thrace*, upon the Command of the *Lacedemonian* Magistrates, called *Ephori*. Upon this, he was kindly received by *Cyrus* the Younger, under whom he headed an Army of *Grecians*, in his Expedition into upper *Asia*, against his Brother *Artaxerxes*, then the Great, King of *Persia*. This famous Expedition is called by *Xenophon*, who writes an Account of it, τῷ Κυροῦ Ἀνάβασις, the *Ascent of Cyrus*; and hence it is, that the Word

ἀνελθόντες, signifying *ascendentes*, is used, here. This Expedition was not long before the Time of *Alexander*; and it is thought, that the Success of the *Grecians* under *Clearchus*, and their famous Retreat under *Xenophon*, were the Motives of his invading *Asia*.

3. παρέλαβον.] *I received* them, that is, upon Submission; not *cepi*, *I took* them, as the other Translation has it.

4. πρὸς.] “ Πρὸς Comparatio-  
 “ ni etiam inservit, potestque a-  
 “ licubi reddi *præ*, ut *Plut. Ep.*  
 “ vii. Τὰ δὲ ἀλλὰ σμικρὰ ἂν εἴη  
 “ πρὸς ταῦτα. Et *Herodot.* Μὴ μὲ  
 “ κατανοήσῃς πρὸς λιθίνας Πυραμί-  
 “ δας: Ne me contemnas *præ*  
 “ *Pyramidibus lapideis.*” *Steph.*

5. κἀνδύον.] χιτῶνα Περσικῶν στρατιωτικῶν, *Bourde*.

προσκυεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἡξίους·  
 καὶ τὸ πάντων γελοιότατον, ἐμίμνε τὰ τῶν νενικημένων. Ἐὼ  
 γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέγουσι συγκατακλίειαν πε-  
 παιδευμένους ἀνδρας, καὶ γάμους τοιάτους γαμῶν, καὶ Ἡφαι-  
 σίωνα ὑπεραγαπῶν. Ἐν ἐπήνεστα λόγον ἀκύντας, ὅτι ἀπέ- 5  
 σχε τῆς τῆ Δαρείου γυναικὸς καλῆς ὕψης, καὶ τῆς μητρὸς  
 αὐτῆ, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ γὰρ ταῦ-  
 τα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἔκ ἐπαινείεις,  
 καὶ τὸ ἐν Ἰ' Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς  
 τῆ τείχεος, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ 10  
 ἐπαινῶ τῆτο, ὦ Ἀλέξανδρε· ἔχ' ὅτι μὴ καλὸν εἶναι οἶμαι  
 καὶ τίρωσκεσθαί ποτε τὸν βασιλέα, καὶ προκινδυνεύειν τῆ  
 στρατῷ, ἀλλ' ὅτι σοι τοῖτο ἦκιστα συνέφερε. Θεὸς γὰρ εἶ-  
 ναι δοκῶν, εἶποθε τρωθείης, καὶ βλέποίεν σε φοραδὴν τοῦ  
 πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμῶζοντα ἐπὶ 15  
 τῷ τραύματι, ταῦτα γέλωσ ἦν τοῖς ὀρώσι· καὶ ὁ Ἄμμων  
 γῆος, καὶ ψευδόμαυλῆς ἠλέγχειο, καὶ οἱ προφῆται κόλακες.  
 Ἦ τίς ἐκ ἀν' ἐγέλασεν, ὀρώων τὸν τῆ Διὸς υἱὸν λειποψυ-  
 χῆντα, δεόμενον τῶν ἰατρῶν βοήθειν; νῦν μὲν γὰρ ὁπότε ἦδη  
 τέθηκας, ἔκ οἷα πολλὰς εἶναι τὰς τὴν προσποίησιν ἐκεί- 20  
 νην ἐπικερτομῆνας, ὀρώωντας τὸν νεκρὸν τῆ θεῷ ἐκτάδην  
 κείμενον, μυδῶντα ἦδη καὶ ἐξωδηκότα, κατὰ νόμον σομάτων  
 ἀπάντων; ἄλλως τε, καὶ τὸ χρήσιμον, ὃ ἔφης, Ἀλέξανδρε,  
 τὸ διὰ τῆτο κραεῖν ραδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο  
 τῶν κελροθμένων, ἂν γὰρ ἐδόκει ἐνδείες ὑπὸ θεῷ γενεσθαί 25  
 δοκῆν. ἈΛΕΞ. Οὐ ταῦτα φροῦσιν οἱ ἄνθρωποι περὶ  
 ἐμῆ, ἀλλ' Ἡρακλεῖ καὶ Διονύσω ἐνάμιλλον τιθέασί με.  
 Καὶ τοι τὴν Ἄορνον ἐκείνην ἔθ' ἑτέρε ἐκείνων λαβόντος,  
 ἐγὼ μόνος ἐχειρωσάμην. ΦΙΛ. Ὁρᾶς ὅτι ταῦτα ὡς υἱὸς  
 Ἄμμωνος λέγεις, ὃς Ἡρακλεῖ καὶ Διονύσω παραβάλλεις 30  
 σεαυτὸν, καὶ ἐκ αἰσχύνη, ὦ Ἀλέξανδρε, εἶδὲ τὸν τύφον ἀπο-  
 μαθήση, καὶ γνώτη σεαυτὸν, καὶ συνῆς ἦδη νεκρὸς ὢν;

1. Ὀξυδράκαις] Not "the Name of a City, as is generally imagined, but the Name of an Indian People."

2. πᾶν γὰρ, &c.] "For every Exploit of yours seemed to fall short, as far as it appeared to be performed by a God."

## ΔΙΑΛ. κα. Ἀχιλλέως ἢ Ἀντιλόχου.

*Homér ridiculed, for making the other World a worse State than the present, in the following Verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to Hell, to consult Tiresias the Prophet, in Odys xi.*

Βυλοίμην κ' ἐπάρηρος ἔων θητεύμεν ἄλλω  
 Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίωτος πολὺ εἶη.  
 Ἡ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἌΝΤ. ὍΙΑ πρῶην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεά σοι  
 εἶρησαι περὶ τῷ θανάτῳ, ὡς ἀγεννῆ ἢ ἀνάξια  
 τοῖν διδασκάλοιν ἄμφοῖν, Χείρωνός τε ἢ Φοῖνικος; ἠεροῦ-  
 μιν γὰρ ὁπότε ἔφης βῦλεσθαι ἐπάρηρος ὦν, θητεύειν παρὰ  
 5 τινι τῶν ἀκλήρων, ᾧ μὴ βίωτος πολὺς εἶη, μᾶλλον ἢ πάν-  
 των ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἔν ἀγεννῆ τινα Φρύ-  
 γα, δειλὸν, ἢ πέρα τῷ καλῶς ἔχοντος φιλόζων ἴσως ἐχρῆν  
 λέγειν· τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἠρώων ἀ-  
 πάντων, ταπεινὰ ἔτω περὶ αὐτῷ διανοεῖσθαι, πολλὴ αἰσχύ-  
 10 νη, ἢ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ ὅς,  
 ἕξδον ἀκλέως ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκὼν  
 προείλες τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ἈΧΙΑ. Ὡ  
 παῖ Νέστωρος, ἀλλὰ τότε μὲν ἄπειρος ἔτι τῶν ἐνλαῦθα ὦν,  
 ἢ τὸ βέλγιον ἐκείνων ὁπότερον ἦν ἀγνοῶν, τὸ δύστηνον ἐκείνο  
 15 δόξάριον προτίμων τῷ βίῳ. Νῦν δὲ συνήμι ἤδη, ὡς ἐκείνη  
 μὲν ἀνωφελής, ἢ εἰ ὅτι μάλιστα οἱ ἄνω βραψωδῆσσι, μετὰ  
 νεκρῶν δὲ ὁμομιμία. Καὶ ἔτε τὸ κάλλος ἐκείνο, ᾧ Ἀντίλο-  
 χε, ἔτε ἢ ἰσχὺς πάρεσιν, ἀλλὰ κείμεθα ἅπαντες ὑπὸ τῷ  
 αὐτῷ ζῳφῷ ὁμοιοι, ἢ κατ' ἕδρην ἀλλήλων διαφέροντες. Καὶ  
 20 ἔτε οἱ τῶν Τρώων νεκροὶ δεδιατί με, ἔτε οἱ τῶν Ἀχαιῶν θε-  
 ραπεύεσιν, ἰσηγορία δὲ ἀκριβῆς, ἢ νεκρὸς, ὁμοιος, ἢ μὲν κα-  
 κὸς, ἢ δὲ ἢ ἐσθλός. Ταῦτά με ἀνιά, ἢ ἄχθομαι, ὅτι μὴ  
 θητεύω ζῶν. ἌΝΤ. Ὅμως τί ἔν ἄν τις πάθει, ᾧ Ἀχιλ-  
 λεῦ; ταῦτα γὰρ ἕδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἄ-  
 25 παντας. Ὡσε χρῆ ἐμμένειν τῷ νομῷ, ἢ μὴ ἀνιάσθαι τοῖς  
 διατεταγμένοις. Ἄλλως τε, ὁρᾶς τῶν ἑταίρων ὅσοι περὶ  
 σέ, ἐσμέν ὧδε; μετὰ μικρὸν δὲ ἢ Ὀδυσσεὺς ἀφίξεται

1. ἔτι.] Perperam in omnibus μάλιστα, "maxime;" ut dicitur  
 Libris excussis scribitur εἰ ἢ ὅ, τι ὅτι τέχιστα, "celerrime." Grav-  
 μάλιστα, cum sit scribendum ὅτι  
 ius.

ἵ πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωμία τῷ πράγμα-  
τος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾷς τὸν Ἡ-  
ρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστὸς ἀνδρας,  
οἱ ἔκ ἂν οἶμαι δέξαιντο ἀνελθεῖν, εἴ τις αὐτοὺς ἀνα-  
πέμφειε ζητεῦσοντας ἀκλήροις καὶ ἀβίοις ἀνδράσιν. 5

ἌΧΙΑ. Ἐταιρική μὲν ἡ παραίνεσις. Ἐμὲ δὲ οὐκ  
οἶδ' ὅπως ἡ μνήρη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι δὲ  
καὶ ὑμῶν ἕκασον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρας ἐσέ,  
καθ' ἡσυχίαν αὐτὸ πάχοντες. ἌΝΤ. Οὐκ· ἀλλ' ἀμείνεις,  
ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελές τῷ λέγειν ὀρώμεν. Σιωπᾶν 10  
γάρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοισα ἡμῖν, μὴ καὶ γέλωτα  
ἔφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

ΔΙΑΛ. λβ'. Μενίππε καὶ Τάνταλε.

The Absurdity of Tantalus's Punishment.

MEN. **Τ**Ι κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδυρῆ, ἐπὶ  
τῇ λίμνῃ ἐσῶς; ΤΑΝΤ. Ὅτι, ὦ Μενίππε,  
ἀπόλωλα ὑπὸ τῷ δίψῃς. MEN. Οὕτως ἀργὸς εἶ, ὡς μὴ  
ἐπικύψας πιεῖν· ἢ καὶ νῆ Δι' ἀρυσάμενος κείλη τῇ χειρὶ;  
ΤΑΝΤ. Οὐδὲν ὄφελος εἰ ἐπικύψαμι. Φεύγει γὰρ τὸ ὕδωρ, 5  
ἐπειδὴν προσίοντα αἰδοῦμαι με. Ἦν δὲ ποτε καὶ ἀρυσάμι, καὶ  
προσενέβω τῷ σώματι, ἕ φθάνω βρέξας ἄκρον τὸ χεῖλος καὶ  
διὰ τῶν δακτύλων διαρρῦεν, ἔκ οἶδ' ὅπως, αὐτὸς ἀπολείπει  
ξηρὰν τὴν χειρὰ μου. MEN. Τεράσιόν τι πάχεις, ὦ Τάν-  
ταλε. Ἄταρ εἶπέ μοι, τί γὰρ δέη τῷ πιεῖν; ἔ γάρ σῶμα 10  
ἔχεις, ἀλλ' ἐκεῖνο μὲν ἐν Λυδία περ τέθραπται, ὅπερ καὶ πείνην  
καὶ διψῆν ἐδύνατο· σὺ δὲ ἡ ψυχὴ, πῶς ἂν ἔτι ἡ διψῆς, ἢ  
πίνοις; ΤΑΝΤ. Τῆτ' αὐτὸ ἡ κόλασις ἐστὶ, τὸ διψῆν με  
τὴν ψυχὴν ὡς σῶμα ἔσαν. MEN. Ἀλλὰ τῆτο μὲν οὕτω  
πισεύσωμεν, ἐπεὶ φῆς τῷ δίψῃ κολάζεσθαι. Τί δ' ἔν σοι τὸ 15  
δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδεία τῷ ποτῷ ἀποθάνης; ἔχ ὀρῶ  
γὰρ ἄλλον μετὰ τῆτον ἄδην, ἢ Θάνατον ἐντεῦθεν εἰς ἕτερον  
τόπον. ΤΑΝΤ. Ὅρθῶς μὲν λέγεις. Καὶ τῆτο δ' ἔν μέρος  
τῆς κατὰδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δέομενον. MEN.

1. πάντως] For good and all, came, alive, and to return again  
when dead; and not, as he lately to Life.

Ληρεῖς, ὦ Τάληαλε, καὶ ὡς ἀληθῶς ποῖε δεῖσθαι δοκεῖς ἀκράτῳ γε Ἑλλέβορον νῆ Δία· ὅσις τὸνανλίον τοῖς ὑπὸ τῶν λυτρώων κυνῶν δεδηγμένοις πείπονθας, ἐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος. ΤΑΝΤ. Οὐδὲ τὸν Ἑλλέβορον, ὦ Μένιππε, 5 ἀνάινομαι πειν, γένοιτό μοι μόνον. ΜΕΝ. Θάρρει, ὦ Τάληαλε. Εὖ ἴσθι ὡς ἔτε σὺ, ἔτε ἄλλος πίεται τῶν νεκρῶν ἀδύνατον γάρ. Καί τοι οὐ πάντες ὡσπερ σὺ ἐκ καλαδίκης διψῶσι, τῷ ὕδατος αὐτὸς ἔχ ὑπομένολης.

ΔΙΑΛ. κγ'. Μένιππε καὶ Αἰακῆ.

*Menippus* sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.

ΜΕΝ. ΠΡΟΣ τῷ Πλῆτωνος, ὦ Αἰακῆ, περιήγησά μοι τὰ ἐν ᾧδε πάντα. ΑἰΑΚ. Οὐ ράδιον, ὦ Μένιππε, ἅπαντα. Ὅσα μὲν τοι κεφαλαιῶδη μάνθανε. Οὔτοσι μὲν, ὅτι Κέρβερός ἐστιν, οἶδα· καὶ τὸν πορθμέα 5 τῦτον, ὅς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἦδη εἰώρακας ἐστῶν. ΜΕΝ. Οἶδα ταῦτα, καὶ σέ, ὅτι πυλωρεῖς. Καὶ τὸν βασιλέα εἶδον, καὶ τὰς Ἐρίνους. Τὸς δ' ἀνθρώπους μοι τὸς πάλαγ δεῖξον, καὶ μάλις τούτους ἐπισήμους αὐτῶν. ΑἰΑΚ. Οὗτος μὲν Ἀγαμέμνων, ἔτος 10 δ' Ἀχιλλεύς, ἔτος δὲ Ἰδομενεὺς πλησίον. Ἐπεὶ αὖ Ὀδυσσεὺς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βαβαί, Ὅμηρε, οἶά σοι τῶν ραψωδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται, ἄγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολὺς, ἁμεννὰ ὡς ἀληθῶς κάρηνα. 15 Οὗτος δὲ, ὦ Αἰακῆ, τίς ἐστὶ; ΑἰΑΚ. Κῦρός ἐστιν. Οὗτος δὲ Κροῖσος, ὁ δ' ὑπὲρ αὐτὸν, Σαρδανάπαλος, ὁ δ' ὑπὲρ τῆς Μίδας, ἐκεῖνος δὲ, Ξέρξης. ΜΕΝ. Εἶτά σε, ὦ κάθαρμα, ἢ Ἑλλάς ἐφριττε, ζευγνύοντα μὲν τὸν Ἑλλήσποντον, 2 διὰ δὲ τῶν ὄρων πλεῖν ἐπιθυμοῦν- 20 τα; ——— 3 Οἶος δὲ καὶ ὁ Κροῖσός ἐστι; τὸν Σαρδανά-

1. ἁμεννὰ.] Πάντες δ' ἐστὶν ὁμῶς νεκρῶν ἁμεννὰ κάρηνα. *Hom.*

2. διὰ δὲ τῶν ὄρων.] After *Xerxes* had invaded Greece with an Army (as *Justin* relates) of ten Hundred Thousand Men, he cut

a Channel a-cross the Neck of the Peninsula, upon which Mount *Athos* stands, in *Macedonia*, that he might have it to say, he sailed over, or through, Mountains.

3. Οἶος.] *What a vile Wretch!*



παλὸν δὲ, ὦ Αἰακὲ, παλάξαι μοι κατὰ κόρρης ἐπί-  
 τρεφον. Αἰακ. Μηδαμῶς διαθρύψεις γὰρ αὐτῷ τὸ  
 κρανίον, γυνακκῆσον ὄν. MEN. Οὐκῆν, ἀλλὰ προσπύξο-  
 μαί γε πάντως ἀδρογύνῳ ὄνῃ. Αἰακ. Βέλει δέ σοι  
 ἐπιδείξω καὶ τὰς σοφάς; MEN. Νὴ Δία γε. Αἰακ. Πρῶ- 5  
 τος ἔτος σοι ὁ Πυθαγόρας ἐσί. MEN. Χαῖρε, ὦ Ἐυ-  
 φορβε, ἢ Ἄπολλον, ἢ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νὴ,  
 καὶ σὺ γε, ὦ Μένιππε. MEN. Οὐκ ἔτι χρυσοῦς ὁ  
 μηρός ἐσί σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἰδῶ, εἴ-  
 τι σοι ἐδώδιμον ἢ πῆρα ἔχει. MEN. Κυάμας, ὦ γα- 10  
 θέ. Ὡςτε ὁ σὺ τοῦτό σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον

1. Εὐφορβε.] *Pythagoras* held, that the Souls of Men, after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a proof of this, he affirmed, that he himself had been *Euphorbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Græcian* Temples.

2. ἢ Ἄπολλον.] He was of so beautiful a Person, that his Scholars used to call him the *Hyperborean Apollo*. *Diog. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

3. χρυσοῦς ὁ μηρός.] *Ælian* says, that *Pythagoras* shewed his *golden Thigh*, at the public Games of *Crotone*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds

of this Fable of his *golden Thigh*. See *Ælian*. Lib. ii. cap. 26. and *Apollon*. de *Mirabil*.

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was engaged in reforming the *Crotonians* and *Metapontines*, two Cities entirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great skill in Mathematics too, by which he passed with some for a Conjuror, might have contributed to establish this Notion of him.

4. ἢ ἔτος σοι ἐδώδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That if you expose them boiled, for a certain Number of Nights to the Moon,

ἄλλα παρὰ νεκροῖς <sup>1</sup> δόγματα. "Εμαθον γὰρ ὡς ἔδεν ἴτον κύαμοι καὶ <sup>2</sup> κεφαλαὶ τοκίων ἐνθάδε. 'ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκесίδε, καὶ Θαλῆς ἐκείνος, καὶ παρ' αὐτοὺς Πιττακός, καὶ οἱ ἄλλοι. <sup>3</sup> Ἐπτά δὲ πάντες εἰσὶν, ὡς ὄρας. MEN. "Αλυποὶ ἔσται, ὦ Αἰακέ, μόνοι, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδὲ πλέως ὡσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταῖναις ὄλος <sup>4</sup> ἐξινθηκῶς, τίς ἐσιν; 'ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἰτνῆς παρών. MEN. ὦ <sup>5</sup> χαλκόπυ βέλτισε, τί παθῶν 10 σεαυτὸν ἐς τὰς <sup>6</sup> κρατῆρας ἐνέβαλες; 'ΕΜΠ. <sup>7</sup> Μελαγ-

they will turn to Blood. *Diog. Laert.* in Pythag. and *Lucian* in *βίων Πρωτ.* But the true Reason, probably, was that given by *Cicero*. "Ex quo etiam Pythagoricis interdictum putatur, ne Fabâ vescerentur, quòd habet inflationem magnam is cibus, tranquillitati mentis vera quieti contrariam." Lib. de Divinat. Several also are of Opinion that, under *Pythagoras*'s Precept about Beans, was couch'd Advice to his Scholars, that they should not endeavour to become *Κυαμίσταις*, *Fabis electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen.* Apomn. *Demosth.* Scholiast. in orat. cont. Timocrat. & *Plut.* in Puer. Educat.

1. δόγματα.] *The Opinions* of the Philosophers were, peculiarly, so called.

2. Κεφαλαὶ τοκίων.] Κεφαλῆ, as *Stephanus* shews, hath been used, as a Term in Anatomy, signifying the *Extremity* of a Bone, or other Part "Item (says he) superior in Testiculo pars κεφαλῆ ἐρχίως dicitur, inferior πύμνην." —Now, as there is no Account, at least, that I can find, that *Pythagoras* thought Beans more like the Parts of Generation of Pa-

rents than those of Children, but that they resembled such Parts, in general, I am apt to think, that *Lucian* must have writ it κεφαλαὶ ὄρχήων. For where has κεφαλῆ, by itself, ever signified *Testiculus*? And, if it had, why should *Lucian* alter, or limit, the Doctrine of *Pythagoras*, who forbade the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? τοκίων is put for τοκίων, Ionicè.

3. Ἐπτά.] *The seven Wise Men of Greece*. The four, not mentioned, here, were *Cbilo*, *Bias*, *Periander*, King of *Corinth*, and *Cleobulus*.

4. ἐξινθηκῶς.] *Who-hath-broke-out* with Blisters. A Metaphor from the *Breaking out*, or *Budding*, of Trees, or Flowers.

5. χαλκόπυ.] See your Dictionary for *Empedocles*.

6. κρατῆρας.] *Κρατῆρ*, properly, signifies a *Cup*. The *Caverns* of the burning Mount *Ætna* were, in Greek, called *Κρατῆρες*.

7. Μελαγχολία τις.] After *Menippus* had asked, τί παθῶν, it is odd that *Empedocles* should answer in this Nominative Case. But, perhaps, it is natural, in a cursory Discourse, not to be, upon all Occasions, so very ex-

χολία τις, ὦ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κερδοξία, καὶ τύφος, καὶ πολλή <sup>1</sup> κόρυζα. Ταῦτά σε ἀπινθράκωσεν αὐταῖς κρηπίσιν ἐν ἄξιον ὄντα. Πλὴν ἀλλ' ἔδεν σε τὸ σόφισμα ὤνησεν, ἐφωράθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὦ Αἰακὲ, πῦ ποτε ἄρά ἐσι; ἸΑΙΑΚ. Μετὰ Νέστορος καὶ <sup>2</sup> Παλαμίδος ἐκεῖνος ληρεῖ τὰ πολλά. ΜΕΝ. Ὅμως ἐβυλόμην ἰδεῖν αὐτὸν, εἶπε ἐνθάδε ἐσίν. ἸΑΙΑΚ. Ὁρᾶς τὸν φαλακρόν; ΜΕΝ. Ἀπαντες φαλακροὶ εἰσιν ἄσε πάντων ἂν εἴη τῆτο τὸ γνώρισμά. ἸΑΙΑΚ. Τὸν σιμὸν λέγω. ΜΕΝ. Καὶ τῆθ' ὅμοιον σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζήσεις, ὦ Μένιππε; ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλόσοφεῖν λέγουσι. Καὶ τάγε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσασθό τις, ἄκροι φιλόσοφοι μάλα <sup>3</sup> πολλοὶ. Ὅ τὰ δ' ἄλλα—ἰώρακας, οἶμαι, οἷος ἦκε <sup>15</sup> παρὰ σοὶ <sup>4</sup> Ἀρίσιππος, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων

act as to answer, directly, in the Case of the Question: Or, perhaps, the Speaker, here, means to say, Μελαγχολία τις ἦ, “It “ was some Madness”.

1. κόρυζα.] *Stephanus* shews from *Galen*, that all the old Physicians used to call, τὸ διὰ τῶν ῥινῶν ἐκκρινόμενον ὑγρὸν λεπτὸν, the thin Fluid secreted through the Nostrils, by the Name of κόρυζα. We often see Madmen and Idiots troubled with this Defluxion, whence we call them *Drivellers*; and hence, I suppose, the *Greeks* gave the Name of κόρυζα, or *Driveling*, to Madness.

2. Παλαμίδος.] *Socrates*, upon his Trial, spoke thus to the *Athenian Judges*: “ If Death be “ but a Journey hence to another Place, and if it be true, “ what is reported, that all who “ have died, are there: What “ greater Good, Judges, can befall a Man, than there to converse with those just Judges, “ *Minos*, *Æacus*, and *Rhadamanthibus*, and with *Palamedes*, or

“ *Ajax*, or any other who hath “ died by an unjust Judgment?” *Plat.* in *Apolog.*

I think it somewhat probable then, that *Lucian*, here, placing *Socrates* in the particular Company of *Nestor*, a righteous Man, and of *Palamedes*, who had suffered by a false Accusation, is a Kind of a Gibe upon the above Passage in *Plato*, as if he made *Æacus* (when *Menippus* had asked him for *Socrates*) to say, “ O! “ yonder he is, to be sure, comforting himself with *Nestor*, “ and *Palamedes*, his Fellow Sufferers, whose Company he so “ much longed for.”

3. πολλοί.] Immediately after this πολλοί the *MS.* goes on thus: ΣΩΚ Μάλα πολλὰς ἰώρακας. ΜΕΝ. Ἄλλ' ἰώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίσιππος, καὶ Πλάτων αὐτός, ὁ μὲν &c. *Græc.*

4. Ἀρίσιππος.] This Philosopher (if he deserves that Name) held, that the gross Pleasures of the Body were the *Συμπικτι Βεννικι*.

μύρῳ, ὃ δὲ τὸς ἐν Σικελίᾳ τυράννης <sup>1</sup> θεραπεύειν ἐκμαθῶν.  
 ΣΩΚΡ. Περὶ ἐμῷ δὲ τί φρονῶσιν; ΜΕΝ. Εὐδαίμων, ὡ  
 Σώκρατες, ἄνθρωπος εἶ, τάγε τοιαῦτα. Πάντες ἔν σε θαυ-  
 μάσιον οἶοντα ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι <sup>2</sup> ταῦ-  
 5 τα, δεῖ γὰρ οἶμα τάληθες λέγειν, ἔδὲν εἰδότα. ΣΩΚΡ.  
<sup>3</sup> Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς. Οἱ δὲ, εἰρω-  
 νεῖαν ὄνοιο τὸ πρᾶγμα εἶναι. ΜΕΝ. Τίνες δὲ, ἕτοί εἰσιν  
 οἱ περὶ σέ; ΣΩΚΡ. Χαρμίδης, ὃ Μένιππε, καὶ Φαῖδρος,  
 καὶ ὁ τῷ Κλεινίᾳ. ΜΕΝ. Εὐγε, ὃ Σώκρατες, ὅτι κἀγαθῶ-  
 10 θα μέτει τὴν σεαυτῷ τέχνην, καὶ ἔκ ὀλιγῶρεῖς τῶν καλῶν.  
 ΣΩΚΡ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; Ἀλλὰ πλησίον  
 ἡμῶν καλᾶκεῖσο, εἰ δοκεῖ. ΜΕΝ. Ὅυ μὰ Δί', ἐπὶ τὸν  
 Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλησίον οἰκήσων αὐ-  
 τῶν. Ἔοικα γῆν ἔκ ὀλίγα γελάσσεσθαι, οἰμωζόντων ἀκῶν.

1. θεραπεύειν ἐκμαθῶν.] *Plato* went thrice to *Sicily*.—First, to see the Wonders of the burning *Ætna*; at which Time, he incurred the Displeasure of the Tyrant *Dionysius* the Elder, by telling him that his Words τυραννισσίν, savoured of Tyranny; for which, he would have been put to Death, but for the generous and humane *Dion*, Brother-in-Law to the Tyrant. His second Expedition was, to take Possession of some Lands promised him by *Dionysius* the Younger, in which he was to make an Experiment of that famous Form of Government, which he hath left us, in his Works. But *Dionysius* broke his Word with him; upon which, it was thought, he put *Dion* and *Theotas* upon dethroning him. It is, at least, certain, that he was obliged to a Letter, which the Philosopher *Archytas* wrote to *Dionysius* in his Favour, for his Escape from *Sicily* and this second Tyrant. The third Time, he went to make up Matters between *Dion*, then much suspected at Court, and

*Dionysius*, who still had a Veneration for *Plato*: But, failing in this, he soon returned Home. *Diogenes Laertius*, Lib. iii. S. 18. in Substance, gives us the above Account; in which, we see rather the Contrary of any servile Attendance upon the Tyrants of *Sicily*: So that *Lucian*, here, probably, takes an injurious and saucy Liberty with the Divine *Plato's* Character.

2. ταῦτα.] *These Things*, that we now see, here in Hell. *Socrates* was wont to say, That a *Dæmon* or *Genius* signified, before hand, to him what was to come: Ἐλεγε δὲ καὶ προσημαίνειν τὸ δαιμόνιον τὰ μίλλοντα αὐτῷ. *Diog. Laert.* Lib. ii. Seg. 32. Which Notion is what *Menippus*, here, pretends to ridicule.

3. Καὶ αὐτὸς ἔφασκον.] The *Delphian Oracle* pronounced *Socrates* the wisest of Men: Which, after much Enquiry, he himself discovered to be true, in this Respect only, That he alone had found out, that he knew nothing. And this he often declared. See *Plat.* in *Apolog.*

ΑΙΑΚ. Κἀγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν. Τὰ πολλὰ δ' ἔσθαι οἴφει, ὦ Μένιππε. ΜΕΝ ΑΠΙΘΙ. Καὶ ταυτὶ γὰρ ἱκανὰ, ὦ Αἰακέ.

ΔΙΑΛ. κδ'. Μενίππε καὶ Κερβέρε.

Lucian's Death of Socrates.

ΜΕΝ. Ω Κέρβερε, (συγγενὴς γὰρ εἰμί σοι, κύων καὶ αὐτὸς ὢν) εἶπέ μοι πρὸς τῆς Στυγὸς, οἷος ἦν ὁ Σωκράτης, ὅποτε καλῆει πρὸς ὑμᾶς; εἰκὸς δὲ σε θεὸν ἄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὅπότε ἔβελος. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασι 5 σιν ἐδόκει ἀτρέπῳ προσώπῳ προσιέναι, καὶ εἰ πάνυ δεδιέναι τὸν θάνατον δοκῶν, καὶ τῆτ' ἐμφῆναι <sup>1</sup> τοῖς ἔξω τῷ στομίῳ ἐτῶσιν ἐβέλων. Ἐπεὶ δὲ καλέκυσεν εἴσω τῷ χάσματι, καὶ εἶδε τὸν ζῶνον, καὶ γὰρ ἔτι διαμέλλοντα αὐτὸν <sup>2</sup> δακῶν τῷ κωνεῖῳ, καλέσπασα τῷ ποδὸς, ὥσπερ τὰ βρέφη <sup>3</sup> ἐκώκυε, καὶ τὰ ἑαυ- 10 τῷ παιδία ὠδύρετο, καὶ παντοῖος ἐγένετο. ΜΕΝ. Οὐκ ἔστι σοφιστὴς ὁ ἀνθρώπος ἦν, καὶ ἔκ ἀληθῶς καλεφρόνει τῷ πράγματι; ΚΕΡΒ. Οὐκ· ἀλλ' ἐπίπερ ἀναγκαῖον αὐτὸ εἶδρα, καλεθρασύνετο, ὡς δῆθεν ἔκ ἄκων πεισόμενος, ὃ πάντως εἶδει

1. τοῖς ἔξω.] *To the World.*

2. κωνεῖῳ δακῶν.] The Representing *Socrates* lingering in great Fear, at the Entrance of Hell, till *Cerberus* comes and drags him down by the Foot, is a natural Allegory, signifying that *Socrates* was very loth to quit his Life, and did still put off his Departure, till, at length, Death seized him fast, and hawled him away, in Spite of him. Yet I cannot but think, that *Cerberus* breaks through this Allegory, when, in his private Capacity of a Dog, he says, he bit *Socrates* with *Hemlock*; for this seems strained and unnatural. However, it is reconcilable to Sense, by taking *Cerberus*, when he says, κωνεῖῳ δακῶν,

for *Death*; because *Death* may, indeed, be naturally said to seize *Socrates* κωνεῖῳ, with the *Hemlock*, or the *Juice of Hemlock*, which was the *Poison* he had drank. Κωνεῖον is reckoned to be rather a Sort of Plant like our *Hemlock*.

3. ἐκώκυε.] I know no Account of *Socrates's* Death of near such Authority, as that given by his Scholar *Plato*; in which, that Philosopher appears with such intire Resignation, exalted Courage, and Majesty of Reason, that I think *Lucian* (who also could not, possibly, have a better Account) a most affected, injurious, and envious Traducer, for treating his Character with this Indignity. His dying, as he did,

παθεῖν, ὡς Θαυμάσωνται οἱ Θεαταί. Καὶ ὅπως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῆ σομίας τολμηροί, καὶ ἀνδρείοι, τὰδ' ἔνδοθεν ἕλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατεληλυθένα ἔδοξα; ΚΕΡΒ. Μόιος; ὦ 5 Μένιππε, ἀξίως τῆ γένεος, καὶ Διογένους πρὸ σῶ, ὅτι μὴ ἀναγκάζομενοι ἐσήεισε, μὴδ' ὠθέμενοι, ἀλλ' ἐθειλάσιοι, γελῶντες, οἰμώζεν παραγγείλαντες ἅπασιν.

seems a strong Argument, that he was (as some eminent *Cbristians* allow he was) inspired: For scarce any Thing less than the Constancy, Chearfulness, and Hopes of a Martyr, appear in his Behaviour.

1. ἕλεγχος.] This Word in the Masculine Gender, as here signifies, a *Proof*; in the Neuter, a *Scoundrel*.

### ΔΙΑΛ. κέ. Χάρωνος καὶ Μενίππου.

*A Scuffle between Charon and Menippus, about the Ναῦλον or Ferry Piece.*

ΧΑΡ. ἌΠΟΔΟΣ, ὦ κατάρρασε, τὰ πορθμῖα. ΜΕΝ. Βόα, εἰ τῷτό σοι ἦδιον, ὦ Χάρων. ΧΑΡ. Ἄποδος φημί ἀνθ' ἧν σὲ διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τῆ μὴ ἔχοντος. ΧΑΡ. Ἐσεὶ δὲ τίς ὄβολόν 5 μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλος τις, ἔκ οἶδα· ἐγὼ δὲ ἔκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε, νῆ τὸν Πλάτωνα, ὦ μιανὲ. ἦν μὴ ἀποδώς. ΜΕΝ. Καγὼ τῶ ξύλω<sup>2</sup> σοῦ παλάσσας, διαλύσω τὸ κρανίον. ΧΑΡ. ἌΜάτην ἔν ἔση πεπλευκῶς τοσῶτον πλεῖν; ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμῶ σοι 10 ἀποδότω, ὅς με παρέδωκέ σοι. ἙΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκλίβειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποσήσομαί σε. ΜΕΝ. Τῆττε γε ἕνεκα νεωλκήσας τὸ πορθμεῖ-

2. σῶ.] *MS. Græv.*

3. Μάτην, &c.] *Grævius* says, the Sense, here, is, "Then you shall, to no Purpose, have made this so great a Passage, since you have not brought your Ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

But a Friend thinks, that this Interpretation of *Grævius* enfeebles the Sentiment, and is unnatural, and that the true Sense certainly is; "And so you shall have made so great a Voyage gratis." Which is the received Sense.

ον, παράμενε, — Πλὴν ἀλλ' ὁ γε μὴ ἔχω, πῶς ἂν λάβοις ;  
 ΧΑΡ. Σὺ δ' εἴ ἤδεις ὡς κομίζεις δέον ; ΜΕΝ. Ἦιδειν μὲν,  
 εἴκ εἶχον δέ. Τί ἔν ; ἐχρῆν διὰ τῆτο μὴ ἀποθανεῖν ; ΧΑΡ.  
 Μόνος ἔν αὐχῆσεις προῖκα πεπλευκέναι ; ΜΕΝ. Οὐ προῖκα,  
 ὦ βέλτισε. Καὶ γὰρ ἠνῆλπισα, καὶ τῆς κόπης ἐπελευκόμενι, καὶ 5  
 εἴκ ἐκλαγον μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦ-  
 τα πρὸς τὰ πορθμῖα. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ, καὶ  
 γὰρ θέμις ἄλλως γενέσθαι. ΜΕΝ. Οὐκ ἔν ἀπάγαγέ με  
 αὐθις ἐς τὸν βίον. ΧΑΡ. Χαριέν λέγεις· ἵνα καὶ πληγὰς  
 ἐπὶ τέτω παρά τῷ Αἰακῷ προσλάβω. ΜΕΝ. Μὴ ἐνόχλει 10  
 ἔν. ΧΑΡ. Δεῖξον τί ἐν τῇ πηρᾷ ἔχεις. ΜΕΝ. Ἐέρ-  
 μης, εἴ θέλεις, καὶ τῆς Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν  
 τῆτον ἡμῖν, ὦ Ἐρμῆ, τὸν κύνα ἡγάγες ; οἷα δὲ καὶ ἐλάλει  
 παρά τὸν πλῆν, τῶν ἐπιβατῶν ἀπάντων καταγεγῶν, καὶ ἐπι-  
 κώπων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων ; ἘΡΜ. Ἄγ- 15  
 νοεῖς, ὦ Χείρων, ὁποῖον ἄνδρα διεπόρθμευσας ; ἐλεύθερον ἀ-  
 κριβῶς, κενδενὸς αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.  
 ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποῖε. — ΜΕΝ. Ἄν λάβης, ὦ  
 βέλτισε, — δις δὲ εἴκ ἂν λάβοις.

1. Ἐέρμης, &c.] See the *Notes* upon the viiith *Dialogue*.

ΔΙΑΛ. κς'. Διογένης καὶ Μαυσώλης.

*The Vanity of Mausolus's Monument, which was one of the seven  
 Wonders of the World.*

ΔΙΟΓ. ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν  
 προσιμαῖσθαι ἀξιοῖς. ΜΑΥΣ. Καὶ ἐπὶ τῇ  
 βασιλείᾳ μὲν, ὦ Σινωπεῦ, ἧς ἐβασίλευσα Καρίας μὲν ἀπά-  
 σης, ἠρξά δὲ καὶ Λυδῶν ἐνίων, καὶ νήσους δὲ τινὰς ὑπηγαγό-  
 μιν, καὶ ἄχρι Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας κα- 5  
 τασρέφόμενος. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις  
 καρτερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνημα  
 παμμεγέθες ἔχω ἐπικείμενον, ἠλίκων εἴκ ἄλλος νεκρὸς, ἀλλ'  
 εἰδὲ ἔτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ  
 ἀκριβέστατον εἰκασμένων λίθῃ τῷ καλλίστῃ, οἷον εἶδε νεῶν ἔν- 10  
 ρη τις ἂν ραδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ τέτοις μέγα  
 φρονεῖν ; ΔΙΟΓ. Ἐπὶ τῇ Βασιλείᾳ φῆς, καὶ τῷ κάλλει καὶ

τῷ βάρει τῷ τάφῳ; ΜΑΥΣ. Νῆ Δι', ἐπὶ τούτοις. ΔΙΟΥΓ.  
 Ἄλλ', ὡ καλὲ Μαύσωλε, ἕτε ἡ ἰσχύς ἔτι σοι ἐκείνη, ἕτε  
 ἡ μορφή πάρεσιν. Εἰ γὼν τινα ἐλοίμεθα δικασὴν εὐμορ-  
 φίας πέρι, ἕκ ἔχω εἰπεῖν τίνος ἕνεκα τὸ σὸν κρανίον προ-  
 5 τιμηθεῖν ἂν τῷ ἐμῷ. Φαλακρὰ γὰρ ἄμφω, καὶ γυμνά, καὶ  
 τὲς ὀδόντας ὁμοίως προφαίνομεν, καὶ τὲς ὀφθαλμοὺς ἀφηρή-  
 κηθα, καὶ τὰς ρίνας ἀποσεισμάμεθα. Ὁ δὲ τάφος, καὶ οἱ  
 πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπι-  
 δέικνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τὲς ξένας, ὡς δῆτι μέγα  
 10 οἰκοδόμημα αὐτοῖς ἐστὶ σὺ δὲ, ὡ βέλτισε, ἕχι ὄρα ὅ, τι ἀ-  
 πολαύεις αὐτῷ πλὴν εἰ μὴ τῷτο φῆς, ὅτι μᾶλλον ἡμῶν ἀχ-  
 θοφορεῖς ὑπὸ τηλικέτοις λίθοις πιεζόμενος. ΜΑΥΣ. Ἀ-  
 νόητα ἔν μοι ἐκεῖνα πάντα, καὶ ἰσότιμος ἔσαι Μαύσωλος καὶ  
 Διογένης; ΔΙΟΥ. Οὐκ ἰσότιμος, ὡ γενναϊότατε. Μαύ-  
 15 σωλος μὲν γὰρ οἰμάζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς  
 εὐδαιμονεῖν ἔετο. Διογένης δὲ καταγελάσεται αὐτῷ. Καὶ  
 τάφον ὁ μὲν ἐν Ἀλικαρνασσῷ ἐρεῖ ἑαυτῷ ὑπὸ Ἀρτεμισίας  
 τῆς ἑνὸς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον ὁ Διογένης δὲ, τῷ  
 μὲν σώματος εἰ καὶ τίνα τάφον ἔχει, ἕκ οἶδεν, ἕδὲ γὰρ ἔμελεν  
 20 αὐτῷ τῷτο. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτῷ καταλέλοι-  
 πεν, ἀνδρὸς βίον βεβιωκῶς, ὑψηλότερον, ὡ Καρῶν ἀνδραποδέσ-  
 τατε, τῷ σῷ μνήματον, καὶ ἐν<sup>2</sup> βεβαιωτέρῳ χωρίῳ κατεσκευ-  
 ασμένον.

1. γυναικὸς καὶ ἀδελφῆς.] Some  
 of the *Heathen Kings*, pleading  
 the fabulous Example of *Jupiter*  
 and *Juno*, usurped the Privi-  
 ledge of an incestuous and abo-  
 minable Marriage with their

own Sisters; I suppose to con-  
 fine their Wealth and Interest  
 within their own Families.

2. βεβαιωτέρῳ χωρίῳ.] That is  
 in the *Esteem of Mankind*.

ΔΙΑΛ. κζ'. Νιρέως, Θερσίτου, καὶ Μενίππου.

*The Vanity of Beauty.*

ΝΙΡ. ἸΔΟΥ δῆ, Μενίππος ἕτοσι δικάσει πότερος εὐμορ-  
 φότερός ἐστιν. Εἰπέ, ὡ Μενίππε, ἕ καλλιῶν σοι  
 δοκῶ; ΜΕΝ. Τίνες δὲ καὶ ἐσε; πρότερον, οἶμαι, χρῆ  
 γὰρ τῷτο εἶδέναι. ΝΙΡ. Νιρέως καὶ Θερσίτης. ΜΕΝ.  
 5 Πότερος ὁ Νιρέως, καὶ πότερος ἔν ὁ Θερσίτης; ἕδέπω γὰρ  
 τῷτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τῷτ' ἔχω, ὅτι ὁμοίως



εἰμί σοι, ἢ ἔδεν τιλικῶτον διαφέρεις, ἠλίκον σε Ὅμηρος  
 ἐκείνος ὁ τυφλὸς ἐπίνησεν, ἀπάντων εὐμορφότατον προσει-  
 πών. Ἄλλ' ὁ φοβὸς ἐγὼ, ἢ ψεδίος ἔδεν χείρων ἐφάνην τῷ  
 δικασῆ. 1<sup>ο</sup> Ὡρα δέ σοι, ὦ Μένιππε, ὄνινα ἢ εὐμορφότε-  
 ρον ἠγῆ. NIP. Ἐμὲ τὸν Ἀγλαίας ἢ Χάροπος, ὅς κάλ- 5  
 λισος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. MEN. Ἄλλ' ἔχι καὶ ὑπὸ  
 γῆν, ὡς οἶμα, κάλλισος ἦλθες. Ἄλλὰ τὰ μὲν ὅσα ὅμοια,  
 τὸ δὲ κρανίον, ταύτη μόνον ἄρα διακρίνοισο ἀπὸ τῆ Θερότιτε  
 κρανία, ὅτι εὐθρυπλον τὸ σόν ἀλαπαδνόν γὰρ αὐτὸ, ἢ ἔκ  
 ἀνδρῶδες ἔχεις. NIP. Καὶ μὴν ἔρα Ὅμηρον, ὅποτις ἦν, 10  
 ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς. MEN. Ὀνειράιά μοι  
 λέγεις. Ἐγὼ δὲ ἂ βλέπω, ἢ νῦν ἔχεις, ἐκείνα δὲ οἱ τότε  
 ἴσασιν. NIP. Οὐκὲν ἐγὼ ἐναῦθα εὐμορφότερές εἰμι, ὦ  
 Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλος εὐμορφος ἰσοιμία  
 γὰρ ἐν ἄδῃ, ἢ ὅμοιοι ἀπάντες. ΘΕΡΣ. Ἐμοὶ μὲν ἢ τῷτο 15  
 ἱκανόν.

1. Ὡρα δέ σοι.] *Grævius* hath  
 it, Ὡρα δέ σύ, *See*, or *consider you*;  
 and quotes a *Manuscript* for the  
 Amendment; which seems a  
 very good one, because, as the

Text here stands, *λέγειν* is oddly  
 understood; for I doubt, whether,  
 in any Greek author it be under-  
 stood, in the same Manner.

ΔΙΑΛ. κή. Μενίππε ἢ Χείρωνος.

*Contentment necessary in all Circumstances.*

MEN." **Η**ΚΟΥΣΑ, ὦ <sup>2</sup> Χείρων, ὡς θεὸς ἂν ἐπιθυμίας  
 ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἠκυσας,  
 ὦ Μένιππε. Καὶ τέθνηκα, ὡς ὄρας, ἀθάνατος εἶναι δυνά-  
 μενος. MEN. Τίς δέ σε ἔρας τῷ θανάτῳ ἔσχεν, ἀνεράσθη

2. Χείρων.] *Cbiron* was a Cen-  
 taur; for, when his Father *Sa-  
 turn*, was making Love to his  
 Mother *Phillyra*, the Daughter  
 of *Oceanus*, and his Wife, *Ops*,  
 was coming upon them, *Saturn*  
 quickly changed himself into a  
 Horse, and so begat *Cbiron*, part-  
 ly Man, and partly Horse. During  
 his Youth, he kept in the Woods,  
 and there made himself Master  
 of the Virtues of Herbs, from  
 whence he gave Rise to the Art

of Healing. At length, one of  
*Hercules's* poisoned Arrows, hap-  
 pening to drop upon his Foot,  
 gave him such torturing Pain,  
 that, though, from his Parents,  
 he was immortal, yet he begged  
 the Gods would favour him with  
 Death. *Steph.*—But as his Re-  
 quest is, here, ridiculed by *Lucian*,  
 as proceeding only from his Want  
 of Contentment, it is probable  
 that some other Fable (not come  
 down to us) went of him, in

τοῖς πολλοῖς χρήματος ; ΧΕΙΡ. Ἐρῶ πρὸς σε ἕκ ἀσύνητον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. ΜΕΝ. Ὁὐκ ἡδὺ ἦν, ζῶντα ὄραν τὸ φῶς ; ΧΕΙΡ Οὐκ, ὦ Μένιππε. Τό γάρ ἡδὺ, ἔγωγε ποικίλοντι καὶ ἕχ ἀπλῆν ἡγῆμα 5 εἶναγ. Ἐγὼ δὲ ζῶν αἰεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίω, φωτὸς, τροφῆς, αἱ ὄραι δὲ αὐτὰ, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἕκασον, ὡσπερ ἀκολουθῆντα θάτερον θατέρω, ἐνεπλήσθην γῆν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν, ὅλως τὸ τερπνὸν ἦν. ΜΕΝ. Εὖ λέσεις, 10 ὦ Χείρων. Τὰ ἐν ἄδῃ δὲ πῶς φέρεις, ἀφ' ἧ προελόμενος αὐτὰ ἦεις ; ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε. Ἡ γὰρ ἰσοτιμία, πάνυ δημοτικὸν, καὶ τὸ πρᾶγμα ἑδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐς σκότῳ. Ἄλλως τε, οὐδὲ διψῆν, ὡσπερ ἄνω, ἕτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τέτων 15 ἅπάντων ἐσμέν. ΜΕΝ. Ὁρα, ὦ Χείρων, μὴ ἑ περιπίπτῃς σεαυτῷ ἢ ἐς τὸ αὐτό σοι ὁ λόγος περισῆ. ΧΕΙΡ. Πῶς

which, he was represented, as he is, in this *Dialogue*; and that, to shew that this Life is not the Place to be perfectly happy in. But *Lucian* would turn it to its own Use.

1. Ἐγὼ δὲ ζῶν, &c.] I own I cannot make Grammar of this Sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολουθῆντα to ἠκολουθῆντο, and to include some of the Words in a Parenthesis, as follows: Ἐγὼ δὲ ζῶν αἰεὶ, ἢ ἀπολαύων τῶν ὁμοίων, ἡλίω, φωτὸς, τροφῆς (αἱ ὄραι δὲ αὐτὰ, ἢ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἕκασον, ὡσπερ ἠκολουθῆντο θάτερον θατέρω) ἐνεπλήσθην γῆν αὐτῶν—I translate this Sentence, according to this Reading; but, lest I should be thought to substitute my own Meaning, for a better, take the Words of the other *Translation*, and compare them with the Text, which I have left, as I found it :

“ Verum cum ego semper vivere, iisdemque fruerer, sole, luce, cibo, tum horæ eadem recurrerent, reliqua item omnia, quæcunque contingunt in vita, reciproco quodam orbe redirent, atque aliis alia per vi- ces succederent; satietas videlicet eorum me cepit.

The natural Signification, of ὄρα is *Tempestas, a-Season-of-the Year*, not *Horæ, an Hour*. And to take ὄραι, here, in the secondary Meaning of *Hours*, seems to me too trifling; for he certainly means the returning *Seasons of the Year*.

2. περιπίπτῃς.] *Stephanus* shews, that περιπίπτω often signifies, *quodam circuitu revolvi*, and περιπτειν ἑαυτῷ, in *seipsum incurrere*, i. e. *secum pugnare, aut, sibi ipsi contradicere*. And περιεῆ, a little below, he renders, *revolvatur*.

τῆτο φῆς ; MEN. ἵ Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον αἰεὶ  
 ἢ ταῦτὸν ἐγένετό σοι προσκορὲς, καὶ ἐνλαῦθα ὅμοια ὄντα,  
 προσκορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν γε ζῆεῖν  
 τινα, καὶ ἐνλαῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον.  
 ΧΕΙΡ. Τί ἔν ἂν πάθει τις, ὦ Μένιππε ; MEN. Ὅπερ, ὅ  
 οἶμαι, καὶ φασὶ, συνετὸν ὄντα ἀρσκέεσθαι καὶ ἀγαπᾶν τοῖς  
 παρῶσι, καὶ μηδὲν αὐτῶν ἀφόρητον οἶεσθαι.

1 Ὅτι εἰ, &c.] The particle *εἰ* is so often repeated, in this Sentence, and is taken, in such different Meanings, that I have always known it to create Confusion to Beginners. I caution such to attend, strictly, to the Translation.

ΔΙΑΛ. κθ'. Διογένης, Ἀντιοθένης, καὶ Κράτης.

A pleasant Conversation between three deceased Philosophers, taking a walk up towards the Entrance of Hell.

ἵ ΔΙΟΓ. ΑΝΤΙΣΘΕΝΕΣ ἢ Κράτης, σχολὴν ἄγομεν ὡσεὶ τί ἔκ ἀπίμεν ἑὺ τῆς καθόδε περιπατήσομεν, ὁφόμενοι τοὺς κατιόντας, οἳοί τινες εἶσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ ; ANT. Ἀπίωμεν, ὦ Διόγενες. Καὶ γὰρ ἂν τὸ δέσμα ἡδὺ γένοιτο, τὸς μὲν δακρύουσας αὐτῶν ὄραν, τὸς δὲ ἰκετεύουσας ἀφελθῆναι, ἐνίους δὲ μόλις κατιόντας, καὶ ἐπὶ τράχηλον ὠθένους τοῦ Ἑρμοῦ, ὅμως ἀνιθαίνουσας, ἢ ὑπὸ ἀντερείδουσας, ἕδεν δέειν. ΚΡΑΤ. Ἐγὼ γὰρ ἢ διηγῆσομαι ὑμῖν ἃ εἶδον, ὅποτε κατήειν κατὰ τὴν ὁδόν. ΔΙΟΓ. Δίγησαι, ὦ Κράτης ἕοικας γὰρ τινα παλγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαλέβαινον ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδωρος τε ὁ πλάσιος, ὁ ἡμέτερος, ἢ Ἀρσάκης ὁ Μηδίας ὑπαρχος, ἢ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἔν Ἰσμηνόδωρος (ἐπεφόνευστο γὰρ ὑπὸ λησῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα οἶμαι βαδίζων) ἕσενέ τε, ἢ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε, ἢ τὰ παρδία τὰ νεοχρᾶ, ἢ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο

2. ΔΙΟΓ. &c.] Antisthenes was Scholar to Socrates, and Founder of the Cynic Sect ; Diogenes was Scholar to Antisthenes, and Crates to Diogenes ; which is the Reason, why these Three are joined together, in this Conversation.

2. εἰδὺ τῆς καθόδε.] Put for εἰδὺ τὴν ὁδὸν τῆς καθόδε. Steph.

τῆς τόλης, ὃς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς  
 Ἐλευθερίας χωρία πανέριμα ὄντα ὑπὸ τῶν πολέμων, διδοεύ-  
 ων, δύο μόνως οἰκέτας ἐπήγετο· καὶ ταῦτα, φιάλας πέντε  
 χρυσας, καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων. Ὁ δ' Ἀρσά-  
 5 κης (γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' ἐκ ἄστεμος τὴν ὄψιν ἐς τὸ  
 βαρβαρικὸν) ἤχθετο, καὶ ἤφανάκει περὶς βαδίζων, καὶ ἤξιεν  
 τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ  
 συνεβηθήκει, μιᾶ πληγῇ ἀμφοτέρω διαπαρένευς ὑπὸ Θρακί-  
 10 ος πελταστῶ, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν Ἰ Καπ-  
 παδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυεν, ὡς  
 διηγεῖτο, πολὺ τῶν ἄλλων προῦπεξορμήσας. Ὑποσὰς δὲ  
 ὁ Θραξ, τῇ πέλτῃ μὲν ὑποδύς, ἀποσεύεται τὸν Ἀρσάκην  
 κόνιον. Οὗτος δὲ ὑποθεὶς τὴν σάρισσαν, αὐτὸν τε διαπεί-  
 ρει, καὶ τὸν ἵππον. ἌΝΤ. Πῶς οἶόν τε, ὦ Κράτης, μιᾶ  
 15 πληγῇ τῷτο γενέσθαι; ΚΡΑΤ. Ῥᾶσα, ὦ Ἀντίσθενες.  
 Ὁ μὲν γὰρ ἐπήλαυεν, εἰκοσίπηχύν τινα κόνιον προεβλή-  
 μενος· ὁ Θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρέσαστο τὴν  
 προσβολὴν, καὶ παρήλθεν αὐτὸν ἢ ἀκωκῆ ἐς γόνυ οὐκλάσας,  
 δέχεται τῇ σαρίσσει τὴν ἐπέλασιν, καὶ τίρωσκει τὸν ἵπ-  
 20 πον ὑπὸ τὸ γέρον, ὑπὸ θυμῷ καὶ σφοδρότητος ἑαυτὸν δια-  
 πείροντα, διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βεβῶνα  
 διαμπᾶξ, ἄχρις ὑπὸ τὴν πυγὴν ὄρας οἶόν τι ἐγένετο· οὐ  
 τῷ ἀνδρὸς, ἀλλὰ τῷ ἵππῳ μᾶλλον τὸ ἔργον. Ἠγανάκει  
 δὲ ὁμως, ὁμότιμος ὢν τοῖς ἄλλοις, καὶ ἤξιεν ἵππεὺς κατιέ-  
 25 ναι.—Ὁ δὲ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἀπαλὸς τῷ  
 πόδε, καὶ ἔδ' ἐσάναι χαμαὶ, ἔχ' ὅπως βαδίζειν ἐδύνατο.  
 Πόσχοισι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες ἐπὶν ἀπο-  
 βῶσι τῶν ἵππων, ὡσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες  
 ἀκροπόδιτι, μόλις βαδίζουσιν. Ὡσε ἐπεὶ καταβαλὼν ἑαυ-  
 30 τὸν, ἔκειτο, καὶ ἔδεμιᾶ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλ-

1. Καππαδόκην.] I cannot ac-  
 count for this Accusative Case  
 in *ην*, the Nominative being al-  
 ways, if I mistake not, Καπ-  
 παδόξ, the name of a River,  
 from which Cappadocia was so  
 called, and the Inhabitants Cap-

*padoces*. I cannot but think the  
 Termination *ην* owing to an  
 Error, in Transcribing. The  
 Word must here, signify, *the*  
*Cappadocian*, i. e. *The King of*  
*the Cappadocians*.

τικός Ἑρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον, ἐγὼ δὲ ἐγέλω. ἌΝΤ. Κἀγὼ δὲ, ὅτε καήειν, ἔδ' ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφίεις οἰμώζοντας αὐτὲς, προσδραμῶν ἐπὶ τὸ πορθμεῖον, προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύταμι. Παρὰ τὸν πλῆν δὲ, οἱ 5 μὲν ἐδάκρυνόν τε, ἢ ἐναυτίων· ἐγὼ δὲ μάλα ἑτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτις, ἢ Ἀγίσθωνες, τοιούτων ἐτύχεε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστῆς, ὁ ἐκ Πειραιῶ, καὶ Λάμπις ὁ Ἀκαρνάν, ξιναγὸς ὢν, ἢ Δάμις ὁ Πλόσιος ἐκ Κορίνθου, συγκατήεσαν· ὁ μὲν Δάμις 10 ὑπὸ τῆ παιδὸς ἐκ φαρμάκων ἀποθανὼν· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίου τῆς ἑταίρας, ἀποσφάζας ἑαυτὸν. ὁ δὲ Βλεψίας λιμῶ ἄθλιος ἐλέγετο ἄπεισκλημένοι, καὶ ἐδήλου ὠχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὃν τρόπον ἀπο- 15 θάνοι—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, “ Οὐκ ἄδικα μέντοι ἔπαυες, ἔφην, ὑπ' αὐτῆ, ὅς τάλαντα ἔχων ὁμῶ χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκονοσάτης ὢν, ὀκτωκαίδεκάετην νεανίσκῳ τέτταρας ὄβολος παρεῖχες— “ Σὺ δὲ, ὦ Ἀκαρνάν (ἔενε γὰρ κάκεινος, ἢ κατηράτο 20 τῆ Μυρτίῳ) τί αἰτία τὸν ἔρωτα, σεαυτὸν δὲ ἔξ ὅς τῆς μὲν πολεμίας ἔδὲ πώποσε ἔτρεσας· ἀλλὰ φιλοκινδύνως ἠγωνίζετο πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντες παιδισκαρία, ἢ δακρύων ἐπιπλάσων ἢ σεναγμάτων, ἐάλως ὁ γενναῖος.”— Ὁ μὲν γὰρ Βλεψίας αὐτὸς, ἐαυτῷ κατηγόρει φθάσας πολλὴν 25 τὴν ἀνοίαν, ὅτι χρῆμασι ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις, εἰς αἰεὶ βιώσεσθαι ὁ μάταιος νομίζων.— Πλὴν ἐμοὶ γε ἔτι τὴν τυχεύσαν τερπωλὴν παρέχον τότε γενόμην.— Ἄλλ' ἤδη μὲν ἐπὶ τῷ σομίῳ ἐσμέν. Ἀποσβλέπειν χρῆ, καὶ ἀποσκοπεῖν πόρρωθεν τῆς ἀφικνεμένης. Βαβαί, πολλοὶ γε 30 καὶ ποικίλοι, ἢ πάντες δακρύνοντες, πλὴν τῶν νεογνῶν τέτων καὶ νηπίων. Ἀλλὰ ἢ οἱ πάντες γεγερακότες οὐδύρνισαι. Τί τῆτο; ἄρα τὸ φίλτρον αὐτὲς ἔχει τῆ βίαι; τῆτον οὐ

1. ἀπεισκλημένοι.] From ἀποσκλημι, exaresco.

2. φίλτρον.] Generally such a Love-Potion as is prepared by

a Witch. So that the Meaning here seems to be, “ Are they bewitched, or, bewitched with the Love of Life?”

τὸν ὑπέργυρον ἔρεσθαι βούλομαι.—“ Τί δακρυεῖς, τιλικῶ-  
 “ τος ἀποθανῶν; τί ἀγανακτεῖς, ὦ βέλτισε, καὶ ταῦτα,  
 “ γέρον ἀφιγμένος; ἦπυ βασιλεὺς ἦσα; ΠΤΩΧ. Οὐ-  
 “ δαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ τῆ-  
 5 “ το. ΔΙΟΓ. Ἄρα οὖν ἐπλήτεις, εἴτα ἀνιᾶ σε τὸ πολλὴν  
 “ τρυφὴν ἀπολιπίῃα τεθάναι; ΠΤΩΧ. Οὐδὲν τοιοῦτον  
 “ ἀλλ’ ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ ἐννεήκοντα. Βίον δὲ  
 “ ἄπορον ἀπὸ καλῆς καὶ ὀρμιᾶς εἶχον, ἐς ὑπερβολὴν πτω-  
 “ χὸς ὢν, ἀτεκνός τε, καὶ προσέτι χλωρός, καὶ ἀμυδρὸν βλέ-  
 10 “ πων. ΔΙΟΓ. Εἴτα τοιοῦτος ὢν, ζῆν ἤθελες; ΠΤΩΧ.  
 “ Ναί· ἠδὲ γὰρ ἦν τὸ φῶς, καὶ τὸ τεθάναι δεινὸν καὶ φευκτέον.  
 “ ΔΙΟΓ. Παραπάεις, ὦ γέρον, καὶ μειρακιεὺς πρὸς τὸ  
 “ χρεῶν, καὶ ταῦτα, ἡλικιώτης ὢν τοῦ πορθμέως. Τί οὖν  
 “ ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τιλικῶται φιλό-  
 15 “ ζωοὶ εἰσιν; ἕς ἐχρῆν διώκειν τὸν θάνατον, ὡς τῶν ἐν τῷ  
 “ γήρα κακῶν φάρμακον.”—Ἀλλ’ ἀπίωμεν, μὴ καὶ τις  
 ἡμᾶς ὑπίδηται, ὡς ἀπόδρασιν βουλευόντας, ὀρῶν περὶ τὸ  
 σόμιον εἰλημένους.

ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of Achilles ridiculed.

ἈΓΑΜ. **Ε**Ι σὺ μανεῖς, ὦ Αἴαν, σεαυτὸν ἐφόνευσας,  
 ἠμελίσας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾶ  
 τὸν Ὀδυσσεᾶ; καὶ πρῶν οὔτε προσέβλεψας αὐτὸν, ὅποτε  
 ἦκε μαντευσόμενος, οὔτε προσεῖπεν ἡξίωσας ἄνδρα συστρα-  
 5 τιώτην, καὶ ἑταῖρον· ἀλλ’ ὑπεροπλικῶς, μεγάλα βαίνων, παρ-  
 ἦλθες. ΑΙΑΣ. Εἰκότως, ὦ Ἀγαμέμνον· αὐτὸς γὰρ μοι  
 τῆς μανίας αἴτιος κατέστη, μόνος ἀντιξιστασθεὶς ἐπὶ τοῖς  
 ὄπλοις. ἈΓΑΜ. Ἠξίως δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκο-  
 νιστὶ κρατεῖν ἀπάντων; ΑΙΑΣ. Ναί, τά γε τοιαῦτα. οἰ-  
 10 κεία γὰρ μοι ἦν ἡ πανοπλία, τῆ ἀνεψιῶ γε ἕσα. Καὶ ὑμεῖς

1. ἠμελίσας.] Ajax is de-  
 scribed, by Sophocles, in his Tra-  
 gedy of that Name, as having  
 slaughtered a Flock of Sheep,  
 in a Fit of Madness occasioned  
 by his being disappointed of the

Armour of Achilles, and as  
 imagining, at the same Time,  
 that he was slaying the Gre-  
 cian Chiefs, who, he thought,  
 had not done him Justice.

οἱ ἄλλοι πολὺ ἀμείνους ὄντες, ἀτείπαδε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἄθλων. Ὁ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κάλακεκρόφθαι ὑπὸ τὸν Φρυγῶν, ἀμεινῶν ἡζίου εἶναι, ἐπιτηδειότερος ἔχειν τὰ ὄπλα.

ἈΓΑΜ. Αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἢ, δέον 5 σοι τὴν κληρονομίαν τῶν ὄπλων παραδίδόναι συγγενεῖ γε ὄντι, φέρουσα, ἐς τὸ κοινὸν κατέθελο αὐτά. ΑΙΑΣ. Οὐκ' ἀλλὰ τὸν Ὀδυσσεά, ὃς ἄνλεποῖήθη μόνος. ἈΓΑΜ. Συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος ὢν, ὠρέχθη δόξης ἠδίστου πράγματος, ὑπὲρ ἧς καὶ ἡμῶν ἕκασος κινδυνεύειν ὑπομένει, ἐπεὶ καὶ ἐκρά- 10 τησέ σε, καὶ ταῦτα παρὰ ἑ Τρωσὶ δικάσαις. ΑΙΑΣ. Οἶδα

1. ἀντιποιόηθη.] When ἀντιποιόμαι hath its Genitive Case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιῶνται. But when it is put without such a Case, as in this Place, *Suidas* says, it signifies the same as *φιλονεικία*, *contulor*; which is justly remarked.

2. Τρωσὶ δικάσαις.] It is odd, that *Ovid* mentions no Judges upon this Occasion, but the *Græcian* Chiefs, after *Homer* had, in the xiith Book of his *Odyssea*, said,

Παῖδες δὲ Τρώων δίκασαν  
καὶ Παλλὰς Ἀθήνη.

*Homer*, indeed, there, gives no Account, how the *Trojans* and *Pallas* came to be Judges; but yet *Ovid*, no Doubt, might have represented the Affair, as it was, since *Cointus Smyrneus*, a much more modern Poet, found Means to let us know, that, after the Burial of *Achilles*,

his Mother, *Thetis*, publicly in the *Græcian* Camp, offered his Armour as a Reward to whosoever had saved his Body, after he had been killed. Upon which, *Ajax* first set up his Claim, and appealed to *Idomeneus*, *Nestor*, and *Agamemnon*. Then *Ulysses* appeared against him; upon which *Nestor* called *Idomeneus* and *Agamemnon* a-side, and told them, that, let them adjudge the Armour to whom of the Two they would, they should incur the Displeasure of a great Part of the Army, as each had a strong Interest in the Hearts of the Soldiery; and, therefore, they had better leave the Decision of this Matter to some *Trojan* Captives, they, then had among them, who certainly would be partial to neither Party, as they equally hated all the *Græcians*: And

Οἱ γὰρ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται  
οὐ τινὶ ἢα φέροντες, ἐπεὶ μαλὰ πάντας Ἀχαιῖς  
ἴσον ἀπεχθαίρουσι, κάκῃς μεμνήμενοι ἄτης.

*Coint. Smyrn. Lib. V.*

Thus in plain *English* :

Who will upon them a right Judgment form,  
Not either favouring; since, alike, they hate  
The *Græcians* all, still in their Minds retaining  
Their wretched Downfall.

ἐγὼ, ἥτις μὴ κατεδίκασεν· ἀλλ' ἔδέμεις λέγειν τι περὶ τῶν  
 θεῶν. Τὸν γὰρ Ὀδυσσεῖα μὴ ἔχι μισεῖν ἔκ ἂν δυναίμην, ὡ  
 Ἀγάμεμνον, ἔδ' εἰ αὐτῇ μοι Ἀθηνᾶ τῷτο ἐπιτάτλοι.

But this Author gives no Account, how *Pallas* was concerned in this Affair; nor do I know, how she came to have a Hand in it (*Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears from *Ho-*

*mer*, that she was) or might have swayed the Opinions of the Judges, by Virtue of her Image, which *Ulysses* then produced. *Ovid. Met. Lib. xiii.*— A Friend hath observed, that by *Pallas*, may be meant, in *Homer*, the *Wisdom* and *Judgment* of the *Trojans*, in deciding this Matter.

### ΔΙΑΛ. λα'. Μίνως ἢ Σώστρατος.

#### The Absurdity of Predestination.

- MIN. **Ο** μὲν ληστὴς ἕτος Σώστρατος, ἐς τὸν Πυριφλεγέ-  
 ζοντα ἐμβεβλήσθω. Ὁ δ' ἱερόσυλος ὑπὸ τῆς  
 Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ὧ Ἑρμῆ, πα-  
 ρὰ τὸν Τιβρὸν ἀπολαθεῖς, ὑπὸ τῶν γυπῶν κειρέσθω ἢ αὐτὸς  
 5 τὸν ἦπαρ. Ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιστε κατὰ τάχος ἐς τὸ  
 Ἠλύσιον πεδίον, ἢ τὰς μακάρων νήσους καλοικεῖτε, ἀπ' ὧν  
 δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. "Ακυστο, ὧ Μί-  
 νως, εἴ σοι δίκαια δόξω λέγειν. MIN. Νῦν ἀπέσω αὐθις;  
 ἔ γάρ ἐξελέλεγξαι, ὧ Σώστρατε, πονηρὸς ὢν, καὶ τοσοῦτους  
 10 ἀπεκλιονώς; ΣΩΣΤ. Ἐλήλεγμαι μὲν, ἀλλ' ὄρα, εἰ δικαί-  
 ως κολασθήσομαι. MIN. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν  
 ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως ἰ ἀπόκριναί μοι, ὧ Μί-  
 νως· βραχὺ γάρ τι ἐρήσομαι σε. MIM. Λέγε, μὴ μα-  
 κρὰ μόνον, ὅπως ἢ τὰς ἄλλας διακρίνωμεν ἡδῆ. ΣΩΣΤ.  
 15 Ὅποσα ἔπραττον ἐν τῷ βίῳ, πόλερα ἐκὼν ἔπραττον, ἢ ἐπε-  
 κέκλωσά μοι ὑπὸ τῆς μοίρας; MIN. Ὑπὸ τῆς μοίρας δη-  
 λαδῆ. ΣΩΣΤ. Οὐκᾶν ἢ οἱ χρησοὶ ἀπαίτες, ἢ οἱ πονηροὶ  
 δοκοῦντες ἡμεῖς, ἐκείνη ὑπηρετῆρες, ταῦτα δρώμεν. MIN.

1. ἀποκριναί.] Answer me. This, in Effect, means, *Dispute* or *Argue* with me: For the Method of Arguing by Question and Answer, laid down by

*Socrates*, and of which *Sostratus* here gives us a Sample, was in great Use, long after *Aristotle* invented *Syllogism*.



Ναί, τῇ Κλωθῇ, ἢ ἐκάστῳ ἐπέταξε γεννηθέντι τὰ πρῆξία.  
 ΣΩΣΤ. Εἴ ἔν τις ἀναγκασθεὶς ὑπ' ἄλλῃ φονεύσειεν τινα,  
 ἢ δυνάμενος ἀνιλέγειν ἐκείνῳ βιαζόμενος (οἷον δῆμιος ἢ δαρυ-  
 φόρος, ὁ μὲν δικαστῆ πεισθεὶς, ὁ δὲ τυράννῳ) τίνα αἰτιά-  
 σῃ τῷ φόνῳ; ΜΙΝ. Δῆλον ὡς τὸν δικαστῆν, ἢ τὸν τύραν- 5  
 νον· ἐπεὶ εὐδὲ τὸ ξίφος αὐτό ὑπηρετεῖ γὰρ τῷτο, ἔργαρον ὄν  
 πρὸς τὸν θυμὸν, τῷ πρώτῳ παρασχέει τὴν αἰτίαν. ΣΩΣΤ.  
 Εὖγε, ὦ Μίνως, ἔτι καὶ ἐπιδαφιλευῆ τῷ παραδείγμασι.  
 Ἦν δέ τις, ἀποσεϊλαίνῃς τῷ δεσπότῃ, ἢ κῆ αὐτὸς χρυσὸν ἢ  
 ἄργυρον κομίζων, τίτι τὴν χάριν ἰσέον, ἢ τίνα εὐεργέτην ἀ- 10  
 ναγραπῆεν; ΜΙΝ. Τὸν πέμψαντα, ὦ Σώστραθε· διάκομος  
 γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκῆν ἔργῃς, πῶς ἄδικα ποι-  
 εῖς κολάζων ἡμᾶς ὑπηρετας γενομένους, ὧν ἡ Κλωθῶ προ-  
 ἔταπτε, καὶ τῶτος τιμῶν τὰς διακονησαμένους ἀλλοτρίοις ἀ-  
 γαστοῖς; ἢ γὰρ δι' ἐκεῖνο εἶπειν ἔχει τις ἂν, ὡς ἀνιλέγειν 15  
 δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστέλαγμένοις. ΜΙΝ.  
 ὦ Σώστραθε, πολλὰ ἴδεις ἂν καὶ ἄλλα ἢ κατὰ λόγον γινό-  
 μενα, εἰ ἀκριβῶς ἐξελάζεις. Πλὴν ἀλλὰ σὺ τῷτο ἀπολαύ-  
 σεις τῆς ἐπερωσήσεως, διότι ἢ ληστὴς μόνον, ἀλλὰ καὶ σοφιστὴς  
 τις εἶναι δοκεῖς.— Ἀπόλυτον αὐτὸν, ὦ Ἑρμῆ, καὶ μικρότερον 20  
 κολάζεσθω.— Ὅρα δὲ, μὴ καὶ τὰς ἄλλους νεκρὰς ἐρωτᾶν τὰ  
 ὅμοια διδάξῃς.

ΔΙΑΛ. λβ'. Μένιππος, ἢ Νεκυτομαντεία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This *Dialogue* contains a great deal more Matter, Humour, and In-  
 vention, than any of the foregoing. Here, the Imposture of Con-  
 jurers, especially of the *Magi*, or *Persian Priests* or *Magicians*,  
 some Fictions of the Poets, some Abominations of the *Hæthen*  
 Religion, some Absurdities in the Doctrines of the Philosophers,  
 and the Oppression and Villainy of wicked and tyrannical rich  
 Men, are most humorously ridiculed, and severely lashed.

MEN. 15 **Ω** ΧΑΙΡΕ μέλαθρον πρόφυλά θ' ἐστίας ἐμῆς.  
 Ὡς ἄσμενός σ' ἐσεῖδον, ἐς φάος μολῶν.—

1. ὦ Χαῖρε, &c.] These Iam- Tragedy of *Euripides* called *Her-*  
 bics are spoken by *Hercules*, upon *cules run mad*. These very great  
 his Return from Hell, in the Persons of Antiquity, *Hercules*,

ΦΙΛ. Οὐ Μένιππος ἔτος ἐσιν ὁ Κύων ; ἔ μείν ἄλλος, ἔει  
 μὴ ἐγὼ παραβλέπω Μενίππος ὅλος. Τί δ' αὐτῷ βέλειαι  
 τὸ ἀλλόκοτον τῷ σχήματος, <sup>2</sup> πῖλος ἢ λυρα ἢ λεοντῆ ;  
 προσίειον δὲ ὅμως αὐτῷ.—Χαῖρε, ὦ Μένιππε. Καὶ πόθεν  
 5 ἡμῖν ἀφίξαι ; πολὺν γὰρ χρόνον ἔ πέφηνας ἐν τῇ πόλει.  
 ΜΕΝ. <sup>3</sup> Ἦκω νεκρῶν κευθμῶνα, ἢ σκότε πύλας λιπῶν,  
 Ἐν ἄδης χωρὶς ὠκισαί θεῶν.

*Theseus, Ulysses, Æneas, &c.* being, as *Virgil* says,

—*Pauci quos æquus amavit  
 Jupiter, aut ardens evexit ad æthera  
 virtus.*—And *Dīs geniti*,

have all made the Tour of Hell, and are distinguished, as the most exalted Heroes, by the Privilege of their having been allowed to visit the Dominions of *Pluto*. It is, therefore, no small Humour, in *Lucian*, to dub his *Menippus* an Hero of the first Magnitude, by exhibiting him as having attained to that singular and most exalted Honour, and having conferred with *Tiresias* as well as *Ulysses* himself.

1. εἰ μὴ ἐγὼ, &c.] *If I do not mistake all* Menippus's. This in the *Greek*, is a Sort of a Cant, or, at least, a common Expression; which may be imitated, in *English*, by this, *If I have any Skill in Menippus's*. *Grævius*, by the Authority of a *MS.* puts a full Stop after *παραβλέπω*, and writes it *Μένιππος ὅλος*, *He is all over Menippus*.

2. πῖλος.] As the Lyre is to be referred to *Orpheus*, and the Lion's Skin to *Hercules*, who both went to Hell with these respective Habiliments; so is the πῖλος, or Cap, to be attributed to *Ulysses*, of whom *Hofmannus* says, “*Idem, ut Nobilis exprimeretur, pileatus pingi est solitus, quemadmodum et Dioscurorum Nobilitatem Pileis novimus adumbratam.*”—*Pier-*

*tus Valerianus* speaks, to the same Purpose, in his Chapter *De Pileo*, which I will not allow the witty Reader to call his *Chapter of Hats*.

3. Ἦκω νεκρῶν, &c.] The Words of *Polydore's Ghost*, in the Beginning of *Euripides's Hecuba*. I cannot find the two next Iambics, in which *Menippus* answers, in *Euripides*; and, therefore, am at Loss, how to reconcile the Expression, ἢ θρασῶς τῷ νέῳ πλείον, in the latter, to a Classical Way of Speaking, or, indeed, to any satisfactory Sense. The other Translation by *Thomas Moor* (whom I take to be the great *Sir Thamos Moor of England, Erasmus's Friend*) renders those Words: *Atque Audacia quam pro Juventute baud paululum impotentior*, making τῷ νέῳ the Genitive Case of πλείον; considered as the Neuter Gender of the Comparative πλείων: so that, in a strict rendering, he must mean πλείον νέῳ impotentior *Juvene*; that is, as I take it, *stronger, or more vehement, than a Youth*, that is, *than the Eagerness of a youthful Mind*. But I cannot see, how πλείον, being the Neuter Comparative of πολὺς, can signify *impotentior*; or how (should it be taken in its strict Sense of *plus or majus*) it can govern the Genitive Case of τῷ νέῳ, because I can see no consistent Meaning in *Audacia major Juvene*; and, therefore, think the above Sense can scarce rise out of those Words,

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανῶν, καὶ ἐξ ὑπαρχῆς ἀναβεβίωκεν;

MEN. Οὐκ· ἀλλ' ἐτ' ἐμπνῶν αἴδης μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς κακῆς καὶ παραδόξου ταύτης ἀποδημίας;

MEN. Νεότης μ' ἐτήρε, καὶ θράσος τῷ νέῳ πλέον.

ΦΙΛ. Παῦται μακάριε τραγῳδῶν, καὶ λέγε ἕτωσί πως ἀπλῶς, <sup>1</sup> καλαβᾶς ἀπὸ τῶν ἰαμβείων· τίς ἡ εὐσλή; τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ ἐκ ἡδεῖά τις, ἢ δὲ ἀσπάσιος ἡ ὁδός.

MEN. <sup>2</sup> ὦ φιλότις, χρεῖώ με κατήγαγεν εἰς αἴδαο,

Ψυχῇ χρησόμενον Θηβαῖν Τειρεσίαο.

ΦΙΛ. Οὗτος ἀλλ' <sup>3</sup> ἡ παρατάξις; ἔ γάρ ἂν ἕτως ἐμμέτρως ἐβραψώδεις πρὸς ἄνδρας φίλους. MEN. Μὴ θαυμάσης, ὦ ἑταῖρε· κωσὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενό-

strictly and truly considered.—*Gravius* renders the whole Line, *Juventa, magisque juvenis Animus me impulit*, making πλέον an Adverb to be joined to ἐπήρει. Πλέον is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventa incitavit me, atque Animus*, or, *Fiducia, Juvenis magis* “incitavit me,” it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical.—Not much less so appears to me the Taking of πλέον for plurima, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when I consider πλέον, as the Neuter Gender of πλείος, *plenus*, and understand, by πλέον τῷ νέῳ *full of the Youth*. But these are the only Lights, into which, beside those set Forth by others, I can throw this Sentence, and would be glad to change any, or all, I have mentioned, for a better, as none of them satisfies

me.—The *MS.* has it, καὶ θράσος τῷ νέῳ πλέον; which will make tolerable Sense thus, “Youth “excited me, and the Courage “of my Mind, still more” The *MS.* is quoted by *Gravius*.

One Friend would render it thus in *English*, “Youth, and “Boldness πλέον greater than that “of a Youth, hurried me” And another approves of πλέον νέῳ, “full of the Youth,” that is, “full of Confidence.” Because Youth is apt to be confident.

1. καλαβᾶς.] *Coming down*: because Tragical Iambics are a lofty Language.

2 ὦ φιλότις, &c.] *Menippus*, here, says ὦ φιλότις, from himself. The rest of these two Verses are spoken by *Ulysses*, *Odys.* λ. v. 163.—But it is to be observed, that, though *Lucian*, here, uses the Word φιλότις for *Amice*, yet, almost every where else, it signifies either *Amicitia*, or *Amor*.

1. ἦ.] I take ἦ to be, here, Interrogative, as in *Dial.* xxxiii. ἦ ἀξιοῖς, num existimas?

- μενος, ἐκ οἷδ' ὅπως ἀνεπλήσθην τῶν ἐπῶν, καὶ αὐτόμαλά μοι  
 τὰ μέτρα ἐπὶ τὸ σῶμα ἔρχεται.— Ἀτὰρ εἶπέ μοι, πῶς τὰ  
 ὑπὲρ γῆς ἔχει, καὶ τί ποιῶσιν ἐν τῇ πόλει; ΦΙΛ. Καγὼν  
 ἔδεν, ἀλλ' οἷα καὶ πρὸ τῆ, ἀρπάζουσιν, ἐπιορκῶσι. τοκογλυ-  
 5 φῶσιν, ἰσόλοσαῖσιν. ΜΕΝ. " Ἀθλιοὶ καὶ κακοδαίμονες· ἔ  
 γὰρ ἴσασι, οἷα ἔναγχος κεκύρωται παρὰ τοῖς κάτω, καὶ  
 οἷα κεχειρολόνηται τὰ ψιφίσματα κατὰ τῶν πλουσίων,  
 ἃ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐ-  
 τούς. ΦΙΛ. Τί φῆς; δέδοκται τε νεώτερον τοῖς κάτω  
 10 περὶ τῶν ἐνάθε; ΜΕΝ. Ἡ Δία καὶ πολλά· ἀλλ' οὐδέ-  
 μιν ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἔδὲ τὰ ἀπόρρητα ἐξα-  
 γορεύειν, μὴ καὶ τις ἡμᾶς γράψεται γραφὴν ἀσεβείας  
 ἐπὶ τῆ Ῥαδαμάνθυος. ΦΙΛ. Μιδαμῶς, ὦ Μένιπτε, πρὸς  
 τῆ Διὸς, μὴ φθονήσης, τῶν λόγων φίλῳ ἀνδρὶ. Πρὸς γὰρ  
 15 εἰδότα σιωπᾶν ἐρεῖς· τάτ' ἄλλα, καὶ πρὸς μεμνημένον. ΜΕΝ.  
 Χαλεπὸν μὲν ἐπιτάτεις τῆπίταγμα, καὶ ἔ πάνη ἀσφαλές.  
 Πλὴν ἀλλὰ σὺ γέ ἕνεκα τολμήσων.— Ἐδοξε δὲ· " Τὸς πλε-  
 " οῖς τῆτες καὶ πολυχρημάτες, καὶ τὸ χρυσοῖον καλάκλει-  
 " σον, ὡσπερ τὴν Δανάην φυλάττοντας." —  
 20 2. ΦΙΛ. Μὴ πρότερον εἶπης, ὦ γὰρ, τὰ δεδογμένα,  
 πρὶν ἐκείνα διελεῖν, ἃ μάλισ' ἂν ἠδέως ἀνάσταμι σε, ἥτις  
 αἰτία σοι τῆς καθόδε ἐγένετο, τίς δὲ ὁ τῆς πορείας ἠγε-  
 μῶν· εἴθ' ἐξῆς ἄτε εἶδες, ἄτε ἠκυσας παρ' αὐτοῖς. Εἰκὸς  
 γὰρ δὴ φιλόκαλον ὄντα σε, μηδὲν τῶν ἀξίων θεῶς ἢ ἀκοῆς  
 25 παραλιπεῖν. ΜΕΝ. Ὑπεργησίον καὶ ταῦτά σοι. Τί γὰρ  
 ἂν καὶ πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; — Καθ' οὖν  
 πρῶτά σοι δειμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὠρμήθην

1. ἰσόλοσαῖσιν.] The Verb ἰσο-  
 λοσαίω is, as far as I can find,  
 always rendered by *fenoror*. Nor  
 do Writers of Lexicons give us  
 more of its Composition than  
 ἰσολοσῶ, although it be plainly  
 compounded of that, and ἴσημι,  
*pendere*, and, therefore, must sig-

nify to *weigh the very Farthings*;  
 which is justly said of miserly  
 Men, who are anxious about the  
 most minute Parts of Gain.

2. ἡμᾶς γράψεται.] A Greek  
 Idiom, κατὰ is understood. In  
 Latin it is expressed, *Tibi dicam  
 scribam. Ter. in Phorm.*

πρὸς τὴν κατ'ἀβασιν. Ἐγὼ γάρ, ἄχρι μὲν ἐν πασιγίνην, ἀκῶν Ὀμήρου καὶ Ἡσιόδου <sup>1</sup> πολέμους καὶ εἰσεις διηγυμένων, καὶ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἡδὴ τῶν θεῶν, ἔτι δὲ καὶ <sup>2</sup> μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγὰς, καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν <sup>3</sup> γάμους, πάντ'α ταῦτα ἡ-5 γύμνην εἶναι <sup>4</sup> καλὰ, καὶ οὐ παρέργως ἐκινῆμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὐτὴν ἐλάττωθα ἠκούον τῶν νόμων τὰναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε εἰσασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ ἔν καθεστῆκει ἀμφιβολία, ἐκ εἰδῶς ὅτι χριστάμην ἐμαυτῷ. 10 Ὅυτε γὰρ τὸς θεὸς ἂν ποιεῖ ἡγύμνη μοιχεύσαι, καὶ στασιάζσαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον ἕτ' ἂν τὸς νομοθέτας τὰναντία τέτοις παραγγεῖν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρην, ἔδοξέ μοι ἐλθόντα παρὰ τὸς κα-15 λημένους τέτους φιλοσόφους, ἐλχερίσαι τε ἐμαυτὸν, καὶ δευθῆναι αὐτῶν χρῆσθαι μοι, ὅ, τι βούλοιστο, καὶ τίνα ὁδὸν ἀπλῆν καὶ βεβαίαν ὑποδείξαι τῷ βίῳ ταῦτα μὲν δὴ φρονῶν προσῆεν αὐτοῖς. Ἐλελίθειν δ' ἐμαυτὸν ἐς αὐτὸ, φασί, τὸ <sup>5</sup> πῦρ ἐκ τῷ καπνῷ βιαζόμενος. Παρὰ γὰρ δὴ τέτοις μά-20 λιστα εὕρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπειρίαν πλείονα ὡς μοι τάχις χρυσοῦν ἀπέδειξαν ἕτοι τὸν τῶν ἰδιωτῶν βίον. <sup>6</sup> Ἀμέλει, <sup>7</sup> ὁ μὲν αὐτῶν παρῆγει τὸ πᾶν ἠδέσθαι, καὶ μόνον τέτο ἐκ πάντος μέλινα: τέτο γὰρ εἶναι τὸ εὐδαμον. <sup>8</sup> Ὁ δὲ τις ἔμπαιν, πονεῖν τὰ πάντα καὶ 25 μοχθεῖν, καὶ τὸ σῶμα κάταναγκάζειν, ῥυπῶντα καὶ αὐχμῶντα, καὶ πᾶσι δυσαρτεῖντα, καὶ λαιδοροῦμενον, συνεχῆς ἐπίρραφῶδων τὰ πάνδημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς

1. πολέμους, &c.] Such as of Jupiter against Saturn.

2. μοιχείας.] Such as of Mars with Venus.

3. γάμους] Such as of Jupiter with Juno.

4. καλὰ] Virtuous: For the Stoics called all virtuous Actions καλὰ, and the contrary, αἰσχροῖα.

5. ἐς πῦρ.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπιπτον, in Plat. de Rep. Cognat.

6. Ἀμέλει.] Properly, Ne cura. And hence, etenim. Steph.

7. ὁ μὲν.] Aristippus.

8 Ὁ δὲ.] Any of the Cynics.

ἔπι, καὶ τὸν ἰδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβατιν.  
 Ἄλλος κατὰ φρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἰεσθαι τὴν κτῆσιν αὐτῶν. Ὁ δὲ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφάνειο. Περὶ ἡμῶν γὰρ τοῦ <sup>2</sup> κόσμου τί χρὴ καὶ λέγειν; ὅς γε <sup>3</sup> ἰδέας,

1. ἔπι.] The following are they :

Τὴν μὲν τοὶ κακότητα καὶ Ἰλαδὸν ἔστιν ἔλθεσθαι  
 Ρῆιδίως· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προσάροισεν ἔθηκεν  
 Ἀθανάτοι· μακρὸς δὲ καὶ ὄρθιος οἶκός ἐπ' αὐτῆν  
 Καὶ σπηχὺς τὸ πρῶτον· ἔστιν δ' εἰς ἄκρον ἵκηται  
 Ρῆιδιη δ' ἔπειτα πύλαι.

Hesiod. Op. de D.

Thus in literal English :

*Vices, in Throngs, we may take in with Ease,  
 Short is the Journey, and full nigh they dwell;  
 But, in the Road of Virtue, Toil and Sweat  
 Th' immortal Gods have laid; long is the Path  
 There to, and up-hill straight; And, at the first,  
 'Tis rugged all; but, when the Top you gain,  
 Thence smooth it lies.*

By a Friend.

1. κόσμῳ.] The ancient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obstinacy.

2. ἰδέας.] The Word ἰδέα was commonly used, among the ancient Philosophers, to signify that general Notion a Man hath of any Kind of Beings, or Things, as one hath a general Notion or Idea of an Horse, or a Tree, under which Notion or Idea, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this Idea to any one of either Kind in the

World. But Plato, and others, in Imitation of him, have used the Term ἰδέα to signify Causa; and that upon this Account, that God, before he had produced Things into Being, conceived and formed Ideas of the several Species or Sorts of Things he was to give Being to, and that, from such Ideas formed in the divine Mind, each Species of Things took its Existence. Hence, I say, this Word ἰδέα hath been used to signify Causa; and hence Diogenes Laertius, talking of Plato, says, Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τίνας καὶ ἀρχὰς τῶν τοιούτων εἶναι τὰ φύσει συνέστωτα ἄσπερα ἔστιν αὐτὰ. "He lays down Ideas as

ἢ <sup>1</sup> ἀσώματα ἢ <sup>2</sup> ἀτόμους, ἢ κενά, ἢ τοῖστίον τινα ἔχον  
 ὀνομάτων ὀσημέραι παρ' αὐτῶν ἠκον ἐνανθίαν ἢ τὸ πάντων  
 δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐνανθιώσάτων ἕκαστος αὐτῶν  
 λέγων, σφόδρα νικῶνθας ἢ πιθανοὺς λόγους ἐπορίζετο, <sup>3</sup> ὥστε  
 μήτε τῷ θερμόν τὸ αὐτὸ πρᾶγμα λέγονθι, μήτε τῷ ψυχρὸν  
 ἀνθιλέγειν ἔχειν, καὶ ταῦτα εἰδὸτα σαφῶς, ὡς οὐκ ἂν ποθε  
 θερμόν τι εἶη καὶ ψυχρὸν ἐν ταῦτῳ χρόνῳ. Ἀτεχνῶς οὖν  
 ἔπασχον τοῖς νυσάζουσι τούτοις ὁμοιον, ἄρτι μὲν ἐπινεύων,  
 ἄρτι δὲ, ἀναγνύων ἔμπανθι. Ἐτι δὲ πολλῶ τοῦτο ἐκείνων  
 ἀτοπώτερον. Τοὺς γὰρ αὐτοὺς τούτους εὐρῖσκον ἐπιτηρῶν, <sup>10</sup>  
 ἐνανθιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύονθας. Τοὺς γοῦν  
 κάλαφροεῖν παραινῶνθας χρημάτων, ἐάρων ἀπρῖξ ἔχομένους

“ certain Causes and Principles,  
 “ from whence the Things, that  
 “ subsist by Nature, are such  
 “ as they are.” And whoever  
 reads *Plato's Parmenides*. will  
 find, that he useth the Term  
*ἰδέα*, not only to signify the se-  
 veral Species of Things, which  
 he lays down as *secondary Causes*  
 under God, but also to signify  
 the *first Cause*, or God himself.  
 The *Ideas*, here mentioned, are  
 those supposed to have *originally*  
 been in the Divine Mind: Be-  
 cause *Lucian*, in this Place, ri-  
 dicules the Vanity of the Phi-  
 losophers, in pretending to ac-  
 count for the *original Causes* of  
 the several Species of Beings  
 that are in the World.

1. ἀσώματα.] *Plato* also as-  
 serted the Doctrine of *incor-  
 poreal*, or, *spiritual Beings*: Δοκεῖ  
 δ' αὐτῷ τὸν Θεὸν, ὡς ἢ τὴν ψυχρὴν,  
 ἀσώματα εἶναι, “ He thinks that  
 “ God, as also the soul, is in-  
 “ *corporeal*.” *Diog. Laert.* Lib  
 III. Segm. 77.

And *Plato* himself, in his *Pe-  
 liticon*, says, Τὰ γὰρ ἀσώματα  
 κάλλιστα ὄντα καὶ μέγιστα λόγω  
 μόνον, ἄλλῳ δὲ ἄδενθι, δείκνυται.  
 “ For *incorporal Beings*, as  
 “ they are most transcendent-  
 “ ly beautiful and ample, are

“ shewn by Reason only, and  
 “ nothing else.

2. ἀτῶμους, καὶ κενά.] In these  
 Words, he alludes to *Epicu-  
 rus's* Manner of accounting for  
 the Origin of the World; which  
 was that of asserting, That,  
 from the Beginning, Nothing  
 existed, but *mere Space*, and  
 very minute Particles of Mat-  
 ter, which he called *Atoms*, and  
 which, by Accident or Chance,  
 joined to one another, and, in  
 that vast *Void*, formed them-  
 selves, by the Help of Motion,  
 into the present Order of  
 Things, that is, into this  
 World, such as we see it. See  
*Lucret.*—But what first put these  
*Atoms* into Motion, so as to  
 join one to the other? Must it  
 not (even upon his own Hypo-  
 thesis) be the Almighty Power,  
 or God?

3. ὥστε.] This Sentence, down  
 to ἔχειν inclusive, seldom fails  
 to puzzle a young Reader.  
 Wherefore, I give it, in literal  
*English*, inserting explanatory  
 Words, as follows: “ So that  
 “ I could contradict neither  
 “ one *Philosopher*, maintaining,  
 “ that the very Thing in *Ques-  
 tion* was hot, nor another  
 “ asserting that the same thing  
 “ was cold.”

- αὐτῶν, καὶ περὶ τόκων διαφορομένους, καὶ ἐπὶ μισθῷ παιδεύ-  
 ούσας, καὶ πάντα ἕνεκα ταύτων ὑπομένοντας. Τὰς τε τὴν  
 δόξαν ἀποβαλλομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύουσας.  
 Ἡδοῖς τε αὖ σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ  
 5 μόνῃ ταύτῃ προσηρητημένους. Σφαλεῖς ἔν καὶ ταύτης τῆς  
 ἐλπίδος, ἔτι μᾶλλον ἐδυσχέρανον, ἡρέμα παραμυθούμενος  
 ἑμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει  
 διαβεβοημένων ἀκούσιος τέ εἰμι, καὶ τάλιθές ἐτι ἀγνοῶν περι-  
 ἔρχομαι.
- 10 4. Καὶ μοί ποτε διαγρυπνοῦντι τούτων ἕνεκα, ἔδοξεν εἰς  
 Βαβυλῶνα ἐλθόντα, δεηθῆναί τινας τῶν μάγων, τῶν Ζωροά-  
 στρα μαθητῶν καὶ διαδόχων. "Ἦκον δ' αὐτὸς ἐπαύχας τε καὶ  
 τελεσῆς τισιν ἀνοίγειν τε τῷ ἄδου τὰς πύλας, καὶ καλύπειν  
 ὃν ἂν βέλωνται ἀσφαλῶς, καὶ ὀπίσω αὐθις ἀναπέμπειν.
- 15 Ἄριστον οὖν ἠγέμην εἶναι, παρά τινας τῶν διαπραξάμενον  
 τὴν καλαβάσιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίον, μα-  
 θεῖν παρ' αὐτοῦ, ἅτε μάντιως καὶ σοφοῦ, τίς ἐστιν ὁ ἄριστος  
 βίος, καὶ ὃν ἂν τις ἔποιτο εὖ φρονῶν. Καὶ δὴ ἀναπηδήσας,  
 ὡς εἶχον τάχους, ἔτεινον εὐθὺ Βαβυλῶνος. Ἐλθὼν δὲ,  
 20 συγγίνομαι τι τῶν Χαλδαίων, σοφῷ ἀνδρὶ καὶ δεσποσίῳ τὴν  
 τέχνην πολὺ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν κα-  
 θεμένῳ, τοῦνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Δειθεὶς δὲ  
 καὶ καθικεύσας, μόλις ἔτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοισθε  
 μισθῷ, καθηγήσομαι μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ  
 25 ἀνὴρ, πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσι, ἅμα τῇ σελήνῃ  
 ἀρξάμενος, ἔλκε, κατάγων ἐπὶ τὸν Εὐφράτην, ἔωθεν πρὸς  
 ἀνατέλλουσα τὸν ἥλιον, ῥῆσιν τινα μακρὰν ἐπικέγων, ἧς οὐ  
 σφόδρα κατήκουον. "Ὡσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀ-  
 γῶσι κηρύκων, ἐπίτροχόν τι καὶ οὐκ ἀσφαλές ἐφθέγγετο.
- 30 πλὴν ἀλλ' ἐώκει γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ

1. ὡς εἶχον τάχους.] *Stephanus* judiciously observes, that *ἔχω*, here, is not to be taken for *possum*, but that the Phrase is of the same Nature with these usual ones, *ὡς ἕκαστος εἶχεν ἀξίαν*, and *ὡς ἕκαστος εἶχεν ῥάμνος*, as every one had of Worth,

or of Strength. So, here, *ὡς εἶχον τάχους* signifies, as I had of of Speed, that is, according to my share of Speed; for, I suppose, *Stephanus* means that, strictly speaking, *τάχους* is the Genitive Case of a Quantity understood.



γῆν τὴν ἐπιφθὴν τρεῖς ἄν μιν πρὸς τὸ πρόσωπον ἀποπύσας, ἐπαίηαι πάλιν, οὐδένα τῶν ἀπάνωτων προσβλέπων. Καὶ σίβια μὲν ἡμῖν τὰ ἀκρόδρυα, ποτὸν δὲ γάλα, καὶ μελίκρατον, καὶ τὸ τῷ Χοάτῳ ὕδωρ. Εὐνὴ δὲ ὑπάθριος ἐπὶ τῆς πόας. Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαγίτσεως περὶ μέσας ἑνὴς ἐπὶ τὸν Τίγρηϊα ποταμὸν ἀγαγὼν, ἐκάθηρέ τέ με καὶ ἀπίμαξε, καὶ περιήλυσσε δαδί καὶ σκίλλη, καὶ ἄλλοις πλείοσι, ἅμα καὶ τὴν ἐπιφθὴν ἐκείνην ὑποσηθορῦσας. Εἶτα ὄλον με καταμαχεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπθῶμεν ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, ὡς εἶχον ἀναποδίξοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἶχομεν. Αὐτὸς μὲν οὖν Μαγικήν τιν' ἔδου σολὴν, τὰ πολλὰ εἰκουῖαι τῇ Μηδικῇ. Ἐμὲ δὲ τοῖσι φέρων ἐνεσκεύασε τῷ πέλῳ καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρα καὶ παρεκελεύσατο, ἵν τις ἔρῃται με τοῦτομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνίημι τὴν αἰτίαν οὔτε τῷ σχήματος, ἔτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν πρόδηλόν γε τῆτο, καὶ οὐ παντελῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔτσι πρὸ ἡμῶν ζῶντες ἐς ἄδου κατεληλύθεσαν, ἠγεῖτο, εἴ με ἀπεικάζειεν αὐτοῖς, ῥαδίως ἂν τὴν τοῦ Αἰακοῦ φρενὰν διαλαθεῖν, καὶ ἀκόλυτως παρελθεῖν, ἅτε συνηθέερον τραγικῶς μάλα παραπεμπόμενον ὑπὸ τῷ σχήματι.

5. Ἦδη δ' ἔνι ὑπέφαιεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὴν ποταμὸν, περὶ ἀναγωγὴν ἐγιγνόμεθα. Παρεσκεύαστο δ' αὐτῷ καὶ σκάφος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα

1. *νύκτας.*] The Plural number of *νύξ* is frequently used, instead of the singular. *Steph.*

2. *καταμαχεύσας.*] I think if there was such a Word, in *Latin*, as *magnificans*, or, in *English*, as *bewizarding*, each would more exactly express *καταμαχεύσας*, than *incantans* doth.

3. *ὡς εἶχον.*] *As I was*: That

is, just after being rubbed and purified. *Μὲ* is understood; for *me habeo*, in *Latin*, is a similar Expression.

4. *κατεληλύθεσαν.*] *Atticè*, *προκατεληλύθεισαν*.

5. *ἱερεῖα, καὶ μελίκρατα.*] These Words are spoken, in *Ridicule* of *Ulysses's Preparations* in *Homer*:

Ἐνθ' ἱερέϊα μὲν Πειριμῆδης Εὐρύλοχος τε  
εἶχον

And,

Πρωτὰ μελικρότη. — *Hom. Odys. Lib. xi.*

πρὸς τὴν τελέην χρήσιμα. Ἐμβαλλόμενοι ἔν ἅπασι τὰ  
παρεσκευασμένα, ἔτω δὴ καὶ αὐτοί.

Ἔβαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

Καὶ μέχρι μὲν τινος ὑπερφερόμεθα ἐν τῷ ποταμῷ. Ἐῖτα δ'  
ἕισεπλεύσαμεν ἐς τὸ ἔλος καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης  
ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνούμεθα ἐς  
τι χαρίον ἔρημον καὶ ὑλῶδες, καὶ ἀήλιον. Ἔς ὃ ἀποβάλλεις  
(ἠγεῖτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυξάμεθα, καὶ τὰ  
μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπίσαμεν.  
10 Ὁ δὲ μάγος ἐν τοσούτῳ δάδα καιομένην ἔχων, οὐκ ἔτ' ἠ-  
ρεμία τῆ φωνῆ, παμμέγεθες δὲ ὡς οἶός τε ἦν ἀνακραγὼν,  
δαίμονάς τε ὁμῶς πάντα ἐπεβοῶτο, καὶ ποινάς, καὶ Ἐρινύας,  
καὶ νυχίαν Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παρα-  
μιθῦνς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα καὶ πολυ-  
15 σύλλαβα. Εὐθύς ἔν πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς  
ἐπαυθῆς τῆδαφος ἀνερρήγγυτο, καὶ ἡ ὑλακὴ τῷ Κερβέρου πόρ-  
ρωθεν ἠκέετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν καὶ σκυθρωπόν.

1. Βαίνομεν, &c.] This Verse is also taken from *Homer*, *ib.* — *Stephanus* observes, concerning the Word *θαλερὸν*, in this Line, that it is generally explained by *διύχρον*, *wet*; but, says he, “*Commodius uberes* “*lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut Frondes ex Arboribus.*” Perhaps, he would have accounted for the Metaphor, still more naturally, if he had said, “*Ut Gemmæ ex Arboribus, as Buds break out of trees.*”

2. καὶ νυχίαν, &c.] Here is an Heroic Verse, which, whether it stands thus in any Poet, is what I do not know. I am apt to think that *Lucian* pieced it together out of two Fragments of different Verses, as he hath doné that in *Charon*.

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ  
τις εὔχεται εἶναι.

But it seems a little strange to me, that he should make Use of the Epithet *αἰπεινῆν*; and, till I can find a good Authority for his so doing, I shall believe he should have writ it *ἐπαίνην*, because *Homer*, *Il. Lib. ix.* hath it,

Κικλήσκω σ' Ἀΐδην καὶ ἐπαίνην  
Περσεφονείαν;

And again, *Odys. xi.*

Ἰφθίμω σ' Ἀΐδην καὶ ἐπαίνην Περ-  
σεφονείαν,

and every where else in the same Manner. Besides this, the Epithet *ἐπαίνην*, *horrendam*, seems much better applied to *Proserpine*, than *αἰπεινῆν*, *exclisam*.

1 "Εδδαισεν δ' ὑπένερθε ἀναξ' ἐνέρων Ἀϊδωνεύς.

Καλεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη καὶ ὁ Πυριφλεγέθων, καὶ τῷ Πλάτωνος τὰ βασίλεια. Καλελθόντες δ' ὄμως διὰ τῷ χάσματος, τὸν μὲν Ῥαδάμανθον εὔρομεν τεθνεῶτα μικρῶ δεῖν ὑπὸ τῷ δένε. Ὁ δὲ Κέρβερος ὑλάκησθε μέντοι, 5 καὶ 3 παρεκίνησε ταχὺ δέ με κρῦσάντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῷ μέλῃς. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἦλθομεν, μικρῶ μὲν οὐδ' ἐπεραμώθημεν, ἦν γὰρ ἤδη πλήρες τὸ πορθμεῖον, καὶ ὀιμαγωγῆς ἀνάπλεον. Τραυμασίῳ δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλλο 10 τι συνέτριμμένους· ἐμοὶ δοκεῖν ἕκ τινος πολέμου παρόντες. Ὅμως δ' ἔν ἰ βέλτιστος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἰηθεῖς με τὸν Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποβῶσι διετήμανε τὴν ἀτραπὸν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προήει μὲν ὁ Μιθροβαρ- 15 ζάνης. Εἰπόμην δ' ἐγὼ κατόπιν ἐχόμενος αὐτῷ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνήμεθα τῷ ἀσφροδέλῳ κατάφυτον. Ἐθα δὴ περιπέτονοντὸ ἡμᾶς 4 τετριγυῖται τῶν νεκρῶν αἰσικαί. Κατ' ὀλίγον δὲ προϊόντες, παρεγενόμεθα πρὸς τὸ τοῦ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνου τινὸς ὑψηλοῦ καθήμενος. Παρεσέκεισαν δὲ αὐτῷ Ποιναὶ καὶ 5 Ἀλάστορες, καὶ Ἐρινυῖες. Ἐτέρωθεν δὲ προσήγρητο πολλοὶ τινες ἐφεξῆς ἀλύσει μακρῶ δεδεμέναι. Ἐλέγοντο δὲ εἶναι μοιχοὶ, καὶ πορνοδοσκοὶ, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοῖστος ὅμιλος τῶν πάντα κυκάντων ἐν τῷ 25 βίῳ. Χωρὶς δὲ οἷτε πλάστισι καὶ τοκογλύφοι προσήσαν, ἄχροι, καὶ προγάστορες, καὶ ποδαγροὶ, 6 κλοῖον ἕκαστος αὐ-

1. "Εδδαισεν, &c.] *Hom. Il. Lib. xix.* Upon the Shock given to the Earth by the Battle of the Gods near *Troy*.

2. ὄμως.] *Nevertheless:* That is, though every Thing appeared frightful to deter us.

3. παρεκίνησι.] *Παρακίνησι* is generally taken, in a Passive Sense, and signifies, *indecere mouere*; and, from thence, it signifies, *mente e-mouere*, or *in-furorem-vertor*. *Steph.*

4. τετριγυῖται.] *Jesting upon:*

— ψυχὴ δὲ κατὰ χθονὸς ἤυ-  
σε καπνός,

"Ολιχέτο τετριγυῖα. *Il. xxiii. v.* 101.

5. Ἀλάστορες.] *The Grammarians agree that Ἀλάστωρ signifies an evil Genius, who inflicts upon Men ἄλαστα, not-to-be forgotten, that is, grievous Punishments.* *Steph.*

6. κλοῖον, καὶ κόρακα.] *Κλοῖος, ἀ κλειω, claudo, a Neck-Tie.*—*Steph.*

— The κόραξ was, probably,

τῶν ἢ κορακα διτάλαντον ἐπικείμενος. Ἐφεσῶτες ἔν ἡμέϊς  
 ἐρωμέν τε τὰ γιγνόμενα, καὶ ἠέρομεν τῶν ἀπολογυμένων.  
 Κατηγόρην δὲ αὐτῶν καινοὶ τινες καὶ παράδοξοι ῥήτορες.  
 ΦΙΛ. Τίνες ἔσσι πρὸς Δίος; μὴ γὰρ ὀκνήσης καὶ τῆτο εἰ-  
 θπεῖν. ΜΕΝ. Οἶσθά που ταυτασί τὰς πρὸς τὸν ἥλιον ἀ-  
 ποτελευμένης σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν  
 ἔν. ΜΕΝ. Αὐται τοίνυν ἐπειδὰν ἀποθάνωμεν, κατηγορῶσι  
 τε, ἢ καλαμαρτυροῦσι, ἢ διελέγχουσι τὰ πεπραγμένα ἡ-  
 μῖν παρὰ τὸν βίον ἢ σφόδρα τινὲς αὐτῶν ἀξίόπιστοι δοκῶσιν,  
 10 ἄτε αἰὲ συνῆσαι, καὶ μηδέποτε ἀφισάμεναι τῶν σωμάτων.  
 Ὁ δ' ἔν Μίνως ἐπιμελῶς ἐξείλαζων ἀπέπεμπεν ἕκασον ἐς τὸν  
 τῶν ἀσεβῶν χῶρον, δίκην ὑφέξοντα καὶ ἄξιαν τῶν τελο-  
 μημένων ἢ μάλισα ἐκείνων ἠπλετο τῶν ἐπὶ πλάτοις τε καὶ  
 ἀρχαῖς τελευτωμένων, καὶ μονοουχί ἢ προσκυνεῖσθαι περι-  
 15 μερόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, καὶ τὴν  
 ὑπεροφίαν μυσατρίομενος, καὶ ὅτι μὴ ἐμέμνητο, θνήσκει τε  
 ἔντες αὐτοὶ, ἢ θνήσκων ἀγαθῶν τελευχηκότες. Οἱ δὲ ἀπο-  
 δυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλάτης λέγω, ἢ γένη,  
 ἢ δυνασείας) γυμνοὶ κάτω νενευκότες, παρεσθήκεισαν, ὥσπερ  
 20 τινα ὄνειρον ἀναπεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαμονίαν  
 ὥσε ἔγωγε ταῦθ' ὄρων, ὑπερέχαρον, καὶ εἴ τινα γνωρίσασμι  
 αὐτῶν, προσίων ἂν ἡσυχῇ πως ὑπεμίμνησκον. “ Οἶος ἦν.  
 “ παρὰ τὸν βίον, ἢ ἠλίκοι ἐφυσάτο τότε, ἠνίκα πολ-  
 “ λοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων παρεσθήκεισαν τὴν πρόσ-  
 25 “ ὀδον αὐτοῦ περιμένοντες, ὠθούμενοι τε καὶ ἀποκλειόμενοι  
 “ πρὸς τῶν οἰκετῶν ὃ δὲ μόγις ἂν πότε ἀναλείλας αὐτοῖς  
 “ πορφυρῆς τις, ἢ περίχρυσος, ἢ διαποίκιλος, εὐδαίμονας  
 “ ὦέλο καὶ μακαρίζεις ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ  
 “ σῆθος ἂν τὴν δεξιὰν πρὸςείνας δοίη καὶ ἀφιλεῖν.” — Ἐκεῖ-  
 30 νοὶ μὲν ἔν ἠνιῶντο ἀκρόντες.

7. Τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη.  
 Τὸν γάρ τοι Σικελιώτην <sup>2</sup> Διονύσιον, πολλὰ ἢ ἀνόσια ὑπὸ

some massy Iron, having a Beak  
 like that of a Crow, and, thereby,  
 fitted to pierce and breakthrough  
 any thing that was solid and  
 strong. We call that Sort of  
 Iron Handspike, with which we

break up Quarries, “ a Crow.”

1. ἠνίκα.] Quando, or quum :  
 ἔνεκα, quia, or Causā.

2. Διονύσιον.] This was Dio-  
 nysius II. of Sicily, a most in-

τε Δίωτος κατηγορηθέντα, καὶ <sup>1</sup> ὑπὸ τῆς σοῦς καταμαρ-  
 τυρηθέντα, παρελθὼν Ἀρίσιππος ὁ Κυρηναῖος (ἄγχι δ' αὐ-  
 τὸν ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικρῶ δειν  
 τῇ χιμαίρα προσδεθέντα, παρέλυσε τῆς καταδίκης, λέ-  
 γων πολλοῖς αὐτὸν τῶν <sup>2</sup> πεπαιδευμένων πρὸς ἀργύριον γε- 5

human Tyrant. After the Death of his Father, *Dionysius I.* he gave himself up entirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Locrensians*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily*, where he surprised *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect: For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Diod. Sicul. Lib. xvi.* and *Justin, Lib. xxi.*—His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his wicked Practices.

1. ὑπὸ τῆς σοῦς.] Probably, *Lucian*, here, means to insinuate, how contrary the strict Morality and Principles of the *Stoics* were to the enormous Practices of *Dionysius*, who thought himself, as it were, licensed to do what pleased him, from the Doctrine of *Aristippus*, who frequented his Court, and, being an *Epicurean* Philosopher (that is, a wicked Madman) held, That Nothing was good, but Self Gratification, or Pleasure; Nothing evil, but Pain of Body or Mind: A monstrous Doctrine, that plainly encourages Men to let all their depraved and violent Appetites loose upon one another, loosens all the Ties of Virtue, and Bonds of Society, and tends to make Mankind a Multitude of Fiends and Monsters.

2. πεπαιδευμένων.] *Plutarch* says that, *Dionysius's* Palace was very dusty, because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician, and *Pythagorean* Philosopher, had a vast Influence over him: And *Aris-*

- νέσθαι δεξιόν. Ἀποσάντες δὲ ὅμως τῷ δικαστηρίῳ, πρὸς τὸ  
 κολασήριον ἀφικνήμεθα. Ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλε-  
 εινὰ ἦν ἀκῶνται τε καὶ ἰδεῖν· μαστίγων τε γὰρ ὁμοῦ ψόφος  
 ἠκούετο, καὶ οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπλωμένων, καὶ ἑρέ-  
 5 θλαι, καὶ κύφωνες, καὶ τροχοὶ, καὶ ἡ χίματρα ἐσπάραιτε, καὶ  
 ὁ Κέρβερος ἐδάραπτε· ἐκολάζοντό τε ἅμα πάντες, βασι-  
 λεῖς, δούλοι, σαβράται, πένητες, πλούσιοι, πτωχοί· καὶ με-  
 τέμελε πᾶσι τῶν τετολημμένων. Ἐνίης δὲ αὐτῶν καὶ ἐγνω-  
 ρίσασαμεν ἰδόντες ὅποσοι ἦσαν τῶν ἑναγχος τετελευτηκότων·  
 10 οἱ δὲ ἐνεκαλύπτοντο καὶ ἀτεσρέφοντο. Εἰ δὲ καὶ προσβλέποιεν,  
 μάλα δουλοπρεπές τι καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἶει,  
 βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μὲν τοι  
 πένησιν ἡμιτέλεια τῶν κακῶν ἐδέδοτο, καὶ ἱαναπαυόμενοι πάλ-  
 λην ἐκολάζοντο.
- 15 8. Καὶ μὴν κάκεινα εἶδον τὰ μυθῶδη, τὸν Ἰξίονα, καὶ τὸν  
 Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν  
 γηγενῆ Τιτυόν· Ἡράκλεις ὅσος; ἔκειτο γὰρ τόπον ἐπέχων  
 ἄγρῳ. Διελθόντες δὲ καὶ τούτους, εἰς τὸ πεδίον ἐσβάλλομεν  
 τὸ Ἀχερῆσιον· εὐρίσκομέν τε αὐτόθι τὰς ἡμιθέους τε καὶ  
 20 τὰς ἡρώϊνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ  
 φῦλα διατωμένους· τὰς μὲν παλαγούς τινας καὶ εὐρωτιῶντας,  
 καὶ ὡς φησὶν Ὅμηρος, ἀμενιγούς· τὰς δὲ τελεῖς καὶ συνεση-  
 κότας, καὶ μάλισα τὰς Αἰγυπτίων αὐτούς, διὰ τὸ πολυαρ-  
 κές τῆς <sup>2</sup> ταριχείας. Τὸ μὲν τοι διαγινώσκειν ἕκασον, καὶ  
 25 πᾶν τι ἦν ῥάδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται

*τίρρις* used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. *Χρημάτων δόμενος παρὰ σέ ἦκα*, says he. To which, in Particular, *Lucian* probably, here, alludes. See *Diog. Laert.* in *Plut.* and in *Aristip.*

1. *ερέθλαι, καὶ κύφωνες.*] *Στρέβλη*, properly, signified a wooden Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from *ερέφω*, *verto*, and was also made Use of to press Men,

in Order either to torture, or put them to Death. *Steph.* *Κύβων* was another Instrument, “quo vinciebantur aut torquebantur Nocentes,” as *Stephanus* observes: And, as it was so named from *κύπτω*, *pronumfacio*, or, *incurvo*, it, probably, was some Sort of an Instrument that brought the Neck and Knees together, resembling the Punishment of Tying Neck and Heels, used to our Soldiers.

2. *ταριχείας*] The ancient *Ægyptians* embalmed their Dead

ὅμοιοι, τῶν ὀσέων γεγυμνωμένων· πλὴν μόγις ἢ διὰ πολλῶν ἀναθεωρῶντες αὐτὸς ἐγινώσκομεν. "Ἐκείντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ ἢ ἄσημοι, ἢ ἔδεν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. "Ὡσε πολλῶν ἐν ταύτῳ σκελετῶν κειμένων, ἢ πάντων ὁμοίων, καὶ φοβερόν τι καὶ διάκενον δεδορκότων, καὶ 5 γυμνὰς τὰς ὀδόντας προφαινότων, ἠπόρην πρὸς ἑμαυτὸν, ᾧ τιμι διακρίναμι τὸν Θεσίτην ἀπὸ τῆ καλῆ Νιρέως, ἢ τὸν μεταίτην Ἴρον ἀπὸ τῆ <sup>1</sup> Φαιάκων βασιλείας, ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενον, ἀλλ' ὅμοια τὰ 10 ὀσᾶ ἦν, ἄδηλα καὶ <sup>2</sup> ἀνεπίγραφα, καὶ ὑπ' ἔδενός ἔτι διακρίεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὁρῶντι, ἰδοῦκε μοι ὁ τῶν ἀνθρώπων βίος πομπῇ τι μακρᾷ προσοικέαι, <sup>3</sup> χορηγεῖν δὲ ἢ διατάττειν ἕκασα ἢ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευ- 15 ταῖς σχήματα προσάπτυσσα. Τὸν μὲν γὰρ λαβῶσα ἢ τύχη, βασιλικῶς, διεσκεύασε τιάραν τε ἐπιθείσα, καὶ δορυφόρος παραδῶσα, καὶ τὴν κεφαλὴν ζέψασα τῷ διαδήματι τῷ δὲ, οἰκέτου σχῆμα περιέθηκε· τὸν δὲ τινα, καλὸν εἶναι ἐκόσμησε, τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· 20 παντοδαπὴν γὰρ οἶμαι δεῖν γενέσθαι τὴν θέαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐπίων σχήματα, ἢ ἐῶσα ἐς τὸ τέλος διαπομπεῦσαι, ὡς ἐτάχθησαν, ἀλλὰ μεταμφέσασα, τὸν μὲν <sup>4</sup> Κροῖσον ἠνάγκασε τὴν τῆ οἰκέτου ἢ αἰχμαλώτῃ σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τέως 25 ἐν τοῖς οἰκέταις πομπεύοντα, τὴν <sup>5</sup> Πολυκράτης τυρανίδα

in such a manner, that the Bodies remain entire, even to this Day, as they are frequently found, in their Tombs.

1. Φαιάκων βασιλείας.] Alcinous.

2. ἀνεπίγραφα.] Titulis-carentia; that is, wanting Marks-of-Distinction, whereby they may be known from any other Bones.

3. χορηγεῖν.] To do the Office of a χορηγός; who was the Person appointed to manage the

Athenian Players, Dancers, and Musicians, and had the Direction of their Dresses and Performances, either on the Theatre, or upon the public Festivals and Solemnities. He also was to find them in all Necessaries. Potter and Stepb.

4. Κροῖσον.] See your Dictionary.

5. Πολυκράτης.] The Story of Polycrates is very extraordinary, and is related, to this Purpose, in the iiiid Book of Herodotus.—

μεινέδυστε, καὶ μέχρι μὲν τις εἶασε χρῆσθαι τῷ σχήματι. Ἐπειδὴν δ' ὁ τῆς πομπῆς<sup>1</sup> καιρὸς παρέλθη, τῆνικαῖτα ἕκαστος ἀποδῆς τὴν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τῷ σώματι, ὥσπερ ἦν πρὸ τῆ, γίνεται 5 μηδὲν τῷ πλεσίῃ διαφέρων. "Ἐπιτοὶ δ' ὑπ' ἀγνωμοσύνης, ἐπειδὴν<sup>2</sup> ἀπαίτη τὸν κόσμον ἐπισάσα ἡ τύχη, ἀχθοναί γε, καὶ ἀγανακτῆτιν, ὥσπερ ἰκείων τιῶν σερισκόμενοι, καὶ οὐχ ἄ πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακίνας τῆς τραγικῆς ὑποκριτῆς 10 τῆς πρὸς τὰς χρεῖας τῶν δραμῶν, ἄρτι μὲν Κρέοντα, ἐπίστε δὲ, Πριάμω γιγνομένω, ἢ Ἀγαμέμνονα· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τῷ Κέρκροπος ἢ Ἐρεχθέωσ σχῆμα μιμητάμενος, μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τῷ ποιητῷ κεκλευσμένος. "Ἦδη δὲ 15 πέρασ ἔχοντοσ τῷ δράματι, ἀποδυσάμενοσ ἕκαστοσ αὐτῶν

He first seized upon *Samos*, then conquered many of the *Ægean* Islands, and took several *Asia* Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Success. Upon which, *Amasis*, King of *Ægypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attend this Life. Upon this, *Polycrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea before many witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polycrates*, by whom he renounced

all future Commerce and Friendship with a Man, who must come to some dreadful End. His apprehensions were, in the End, verified; for *Orates*, Governor of *Sardis*, under *Cyrus*, having, by way of a Lure, invited *Polycrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests: *Polycrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own Stead, and went to wait upon *Orates*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Herodotus* mentions nothing of *Mæandrius*'s betraying him to *Orates*, as *Lucian* gives us to believe, in *Chæron*; and, I doubt, whether any History, we have now extant, gives that Account.

1. καιρὸς παρέλθη.] That is, "when this Life is ended."

2. ἀπαίτη ἡ τύχη.] That is, "when, at the Hour of Death, "Men must part with all their "worldly Possessions."



τὴν χρυσόπασον ἐκ τῆς ἐσθῆτος, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καθάσας ἀπὸ τῶν ἐμβασίων, πένης καὶ ταπεινὸς περιέρχεται, ἕκ ἑτι Ἀγαμέμνων ὁ Ἀτρέως, ἔδὲ Κρέων ὁ Μενοικίως, ἀλλὰ ἢ Πῶλος Χαρικλῆς Σενιῆς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογείτωνος Μαραθῆνιος.—Τοιαῦτα καὶ τὰ 5 τῶν ἀνθρώπων πράγματα ἐσιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

10. ΦΙΛ. Εἰπέ μοι ὦ Μένιππε, οἱ τὰς πολυτελεῖς τέχνας καὶ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, καὶ σήλας, καὶ εἰκόνας, καὶ ἐπιγραμματα, ἔδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖς, ὦ τοις. Εἰ γὰρ ἐθεά- 10 σω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆς τάφου περιβόητον, εὐ οἶδα, ὅτι ἕκ ἂν ἐπα σω γελῶν ἔτω ταπεινῶς ἔρριπτο ἐν παραβύσῳ πε, λαιθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσοῦτον ἀπολαύων τῆ μνήματος παρ' ὅσον ἐβαρύνετο τρικλιῦτον ἄχθος ἐπικεί- 15 μενος. Ἐπειδὴν γάρ, ὦ ἑταῖρε, ὁ Αἰχκὸς ἀπομετρήσῃ ἐκάσῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον ἢ πλεον πόδος ἀνάγκη ἀγαπῶντα κατακεῖσθαι, πρὸς τὸ μέτρον συγκαταμένον. Πολλῷ δ' ἂν οἶμαι, μᾶλλον ἐγέλας, εἰ ἐθεάσω τὸς παρ' ἡμῖν βασιλέας καὶ σαβράτας, πτωχεύοντες παρ' αὐτοῖς, καὶ 20 ἦτοι ταριχωπολῶντας ὑπ' ἀπορίας, ἢ τὰ πρῶτα ἢ διδάσκοντας γράμμασι, καὶ ὑπὸ τῆ τυχόντος ὑβρίζομένους, καὶ κατὰ κόρρης παιομένους, ὡς περ τῶν ἀνδραπόδων τὰ ἀτιμώτατα. Φίλιππον γὰρ τὸν Μακεδόνα ἐγὼ θεασάμενος, ἔδὲ κρατεῖν ἐμαυτοῦ δυνατὸς ἦν ἐδείχθη δέ μοι ἐν γωνιδίῳ τινί, μισθῶ 25 ἀκόμενος τὰ σαθρὰ τῶν ὑποδημάτων. Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μελαίνοντας. Ξέρξας λέγω, καὶ Δαρρεῖας, καὶ Πολυκράταις.

11. ΦΙΛ. Ἄπειρα διγῆ τὰ περὶ τῶν βασιλείων, καὶ μικρῶ δὲ ἄπειρα. Τί δὲ ὁ Σωκράτης ἔπρατε, καὶ Διογένης, 30 καὶ εἴ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κά-

1. Πῶλος, ἢ Σάτυρος.] *Poios* was a famous Greek Tragedian, who never failed to make his Audience weep, when he acted the *Electra* of *Sophocles*. *Hoffman*. —*Satyrius* was another Greek

Actor, remarkable for Mimicking *Demosthenes*'s impediment of Speech. *Diodor. Sicul. Lib. xvi.*

2 διδάσκοντας.] He alludes to the Case of *Dionysius* already mentioned.

κεῖ περιέρχεται <sup>1</sup> διελέγχων ἅπαντας, σύνεισι δ' αὐτῷ Πα-  
λαμίδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος γάλος  
νεκρός. "Ἐτι μὲν τοι ἐπεφύσσητο αὐτῷ, καὶ διωδήκει ἐκ  
τῆς φαρμακοποσίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης  
5 παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ, καὶ Μίδα, τῷ  
Φρυγί, ἢ ἄλλοις τιτὶ τῶν πολυτελῶν ἀκύνων δὲ οἰμωζόντων  
αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμειβμένων, γέλα τε, ἢ  
τέρπεται, καὶ τὰ πολλά ὑπτιος κατακείμενος, ἄδει μάλισ-  
τραχεῖα καὶ ἀπηνεῖ τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν <sup>2</sup> ἐπικα-  
10 λύπτων ὡς ἀνιάσθαι τὸς ἀνδρας, καὶ διασκέπτεσθαι μετοι-  
κεῖν, ἢ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς—Τί δὲ τὸ ψήφισμα ἦν,  
ὅπερ ἐν ἀρχῇ ἔλεγεσ κεκυρῶσθαι κατὰ τῶν πλεσίων; ΜΕΝ.  
Εὖγε ὑπέμνησας. Οὐ γὰρ οἶδ' ὅπως περὶ τῆς λέγειν προ-  
15 θέμενος, παμπολὺ ἀπεπλανήθην τοῦ λόγου. Διατρίβοντος  
γάρ με παρ' αὐτοῖς, πρῆθισαν οἱ <sup>3</sup> πρυτάνεις ἐκκλησίαν  
περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ἔν πολλὰς συνθέοιλας,  
ἀναμίξας ἐμαυτὸν τοῖς νεκροῖς εὐθύς εἰς καὶ αὐτὸς ἦν τῶν  
4 ἐκκλησιασῶν. Διωκῆθη μὲν οὖν καὶ ἄλλα· τελευταῖον δὲ

1. διελέγχων ἅπαντας.] *Socra-*  
*tes* told the *Athenian* Judges,  
when they sat upon his Trial,  
"That the *God* or *Genius*, had  
"commanded him to question  
"all Men, and convince them  
"of their Ignorance of Virtue."  
(Observe, how like a Person  
commissioned he speaks.) And  
again, he says, *Οἶδ' ἄν μοι δοκεῖ ὁ*  
*Θεὸς ἐμὲ τῇ πόλει ταύτῃ προστι-*  
*θεικέναι, τοῖσιν ὄντα ὅς ὑμῶς ἐγεί-*  
*ρων, ἢ πείθων, ἢ ὀνειδίζων ἕνα ἕκα-*  
*στον ἄδιν πάντοτε.* "As God seems  
"to me to have placed me over  
"this City, being such a Person,  
"as I cannot cease to excite, and  
"persuade, and upbraid every  
"single Man." *Plat.* in *Apolog.*  
And it hath not been doubt-  
ed by many wise and learned  
*Christians*; that God raised him

a Light in the Days of Dark-  
ness, as he had so wonderfully  
enlightened his Mind, that no  
Man of the *Gentile* World, ever  
before or after him, shone forth  
with such clear Evidence and  
strong Conviction, against the  
Corruptions of Mankind. It is,  
therefore, with me no Question,  
that God appointed and inspired  
him to be, in some Measure, a  
*Light* to direct the *Gentiles*.

2. ἐπικαλύπτων.] *Stephanus*  
renders this Word by *obscurans*,  
the Propriety of which, to sig-  
nify *Drowning* a Noise, I cannot  
see.

3. πρυτάνεις.] See the Notes  
upon *Conc. Deor.*

4. ἐκκλησιασῶν.] *Ἐκκλησιαστὴς*  
signifies *One of the Assembly*  
of the people. I know no ex-

τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολ-  
 λά καὶ δεινὰ, βία καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδι-  
 κία, τέλος ἀνάσας τις τῶν δημαγωγῶν ἀέγιω Ψήφισμα  
 τοιεῦτο.

## Ψήφισμα.

5

“**Ε**πειδὴ πολλά καὶ παράνομα οἱ πλείοσι δρῶσι παρὰ  
 “ τὸν βίον, ἀρπάζοντες καὶ βιάζομενοι, ἢ πάντα τρώ-  
 “ πον τῶν πεινῶν καταφρονῶντες, δέδοκται τῇ <sup>1</sup> βουλῇ ἢ  
 “ τῷ δήμῳ, ἐπειδὴν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν  
 “ κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ <sup>10</sup>  
 “ ψυχὰς ἀναπεμφθεῖσας ἀνω εἰς τὸν βίον, καταλύεσθαι  
 “ εἰς τὸς ὄντες, ἄχρις ἂν ἐν τῷ τοιούτῳ διαγάγωσι <sup>2</sup> μυριά-  
 “ δας ἐτῶν πέντε καὶ εἰκοσιν, ὅσοι ἐξ ὄντων γιγνόμενοι, καὶ  
 “ ἀχθοφορῶντες, καὶ ὑπὸ τῶν πεινῶν ἐλαυνόμενοι. Τῶν-  
 “ τεῦθεν δὲ λοιπὸν ἐξεῖναι αὐτοῖς ἀποθανεῖν.”—<sup>3</sup> “ Εἶπε <sup>15</sup>  
 “ τὴν γνώμην Κρανίων Σκελετίωνος, Νεκυσιεύς φυλῆς  
 “ Ἀλιβαντιάδος.”—Τύττε ἀναγνωσθέντος τῷ ψήφισμα-  
 “ τος. <sup>4</sup> ἐπεψήφισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ

actly corresponding Term, used by the Romans. *Concionarius* signifies rather a *Frequenter-of-such Assemblies*, than a *Member of one*.

1. βουλῇ ἢ δήμῳ.] See the Notes upon *Conc. Deor*.

2. μυριάδας.] *μυρίας* signifies ten Thousand; so that 25 Times that, will make 250000.

3. Εἶπε τὴν γνώμην.] When any Man offered a Decree, or a Law, to be passed, either in the Senate, or Assembly of the People of *Athens*, he was said *εἰπεῖν τὴν γνώμην*, to propose that *Opinion*.—The following proper Names, have, here, been occasionally made, and humorously adapted, by *Lucian*. I, accordingly, take the Liberty to render Ἀλιβαντιάδης by the made

Word *Exsanguanâ*, the *Bloodless*. I would render the whole Sentence thus, in *English*: *Scull, the Son of Skeleton, a Native of Ghostland, of the Tribe of the Bloodless, proposed the Decree* — Ἀλιβαντίας, ab à priv. et λείβας, *Gutta vel Humor*.

4. ἐπεψήφισαν.] From this Passage, we may observe, that the Magistrates, and People of *Athens*, voted in different Ways; perhaps, on Account of the Distinction there was between them.—Each of those who voted with Pebbles had two of them, one black, and the other white. If he voted *for* the Question, he put his white Pebble into the Urn, placed for that Purpose in the Assembly; if *against* it, the black one. See *Pott. Antiq.*

πλήθος, καὶ ἐνεβριμήσατο ἢ Βριμῶ, καὶ ὑλάκησεν ὁ Κέρ-  
βερως. Οὕτω γὰρ ἐντελῆ γίγνεται, καὶ κύρια, τὰ ἀνεγνωσ-  
μένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ  
5 ἄπερ ἀφίγμην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἰκέτευεν αὐ-  
τὸν τὰ πάντα διηγησάμενος εἰπεῖν πρὸς με, ποῖον τινα  
ἠγεῖτο τὸν ἄριστον βίον. Ὁ δὲ γελάσας, ἔσι δὲ τυφλὸν τι  
γερόντιον καὶ ὠχρὸν, καὶ λεπτόφωνον. “ ὦ τέκνον (φισί)  
“ τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν  
10 “ σοφῶν ἐγένετο, καὶ τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ἄ-  
“ τὰρ ἔδέμισ λέγειν πρὸς σε, ἀπερήσαι γὰρ ὑπὸ τῷ Ῥα-  
“ δαμάνθω. Μιδαμῶς (ἔφην) ὦ πατέριον, ἀλλ’ εἰπέ, καὶ  
“ μὴ περιίδης με σὺ τυφλότερον περιῖοντα ἐν τῷ βίῳ.”  
Ὁ δὲ, δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν ἄλλων ἀποσπάσας,  
15 ἠρέμα προσκύψας πρὸς τὸ ἕς φισιν, “ Ὁ τῶν ἰδιωτῶν  
“ ἄριστος βίος καὶ σωφρονέστερος· ὡς τῆς ἀφροσύνης παυ-  
“ σάμενος τῷ μετεωρολαγεῖν, καὶ <sup>2</sup> τέλη καὶ ἀρχὰς ἐπισκο-  
“ πεῖν, καὶ <sup>3</sup> καταπτύσας τῶν <sup>4</sup> σοφῶν τέτων συλλογι-  
“ σμῶν, καὶ τὰ τοιαῦτα λῆρον ἠγησάμενος, τοῦτο μόνον  
20 “ ἐξ ἅπαντος θηράσῃ, ὅπως τὸ παρὸν εὖ δέμενος, παρα-  
“ δράμης γελῶν τὰ πολλὰ, καὶ <sup>5</sup> περὶ μηδὲν ἐσπυδακῶς.”

<sup>6</sup> Ὡς εἰπὼν, πάλιν ὤρτο κατ’ Ἀσφοδελὸν λειμῶνα.

14. Ἐγὼ δὲ (καὶ γὰρ ἦδη ὄψε ἦν) “ Ἄγε δὴ, ὦ Μιθρο-  
“ βαρζάνη, φημί, τί διαμέλλομεν, καὶ ἔν ἅπιμεν αὐθις ἐς  
25 “ τὸν βίον;” Ὁ δὲ πρὸς ταῦτα, “ Θάρρει, (φισί) ὦ  
“ Μένιππε ταχεῖαν γὰρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτρα-  
“ πόν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι χωρίον τῷ ἄλλῳ

1. ἰδιωτῶν.] Plain unlearned Men.

2. τέλη καὶ ἀρχὰς.] The Ends for which the World was made, and the Principles out of which it was made; Subjects constantly disputed upon by the Philosophers, to little Purpose.

3. καταπτύσας.] Stephanus shews, that καταπτύω usually governs a Gen. Case, probably, of the Proposition κατὰ, contra, in Composition.

4. σοφῶν συλλογισμῶν.] The cunning Arguments, or Sophisms, upon which the Philosophers so much valued themselves.

5. περὶ μηδὲν ἐσπυδακῶς.] This is a very comprehensive Sentiment, and, no Doubt, was Lucian's own Principle. But, had he excepted Virtue and Vice, he would have shewn, if not so much Humour and Freedom, yet a much better Mind.

6. Ὡς εἰπὼν, &c.] *Odys.* xii.

ζοφορώτερον, δείξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι καὶ λεπτόν ὡσπερ διὰ κλειθρίας ἐσρέον φῶς, “ Ἐκεῖνο (ἔφη) ἐστὶ  
 “ τὸ ἱερόν τῷ Τροφωνίᾳ, κάκειθεν κατέρχονται οἱ ἀπὸ Βοιωτίας.  
 “ Ταύτην ἔν ἀντι, καὶ εὐθύς ἔση ἐπὶ τῆς Ἑλλάδος.” Ἦσθεις δὲ τοῖς εἰρημένοις ἐγὼ, καὶ τὸν Μάγον ὡς  
 ἀσπασάμενος χαλεπῶς μάλα διὰ τῷ σομίᾳ ἀνερπύσας, καὶ οἶδ’ ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

ΔΙΑΛ. λγ. Χάρων, ἢ Ἐπισκοπῦντες.

This *Dialogue* exhibits such a true and clear Prospect of the Vanity of human Grandeur, and the extreme Folly of most of those Pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it, without becoming wiser and better.

ΕΡΜ. **Τ**Ι γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπῶν, δεῦρο ἀνελήλυθας ἐς τὴν παροῦσαν ἡμέραν, οὐ πάνυ εἰσῶς ἐπιχωριάξαι τοῖς ἄνω πράγμασι;

ΧΑΡ. Ἐπεθύμησα, ὦ Ἐρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων σερβόμενοι, πάντες οἰμῶζουσι κακίονες παρ’ ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυβί διέπλευσεν. Αἰτησάμενος οὖν παρὰ τοῦ ἄδου καὶ αὐτὸς ὡσπερ καὶ ὁ Θετταλὸς ἐκεῖνος<sup>1</sup> νεανίσκος, μίαν ἡμέραν λειπόνως γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δέον ἐντέλυχικέαι σοι ξεναγήσεις γὰρ<sup>10</sup> εὔ οἶδ’ ὅτι με ζυμπερινοςῶν, καὶ δείξεις ἕκαστα, ὡς ἂν εἰδῶς ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γὰρ τι διακονησόμενος<sup>2</sup> τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ὀξύθυμός τέ ἐστι, καὶ δέδια μὴ βραδύναυά με, ὅλον ὑμέτερον ἔαση εἶναι, παραδὸς τῷ ζῳφῷ· ἢ ὅπερ τὸν Ἡφαισδὸν<sup>15</sup> πρῶν ἐποίησε, ῥίψη καμὲ τελαγῶς τῷ ποδὸς ἀπὸ τῷ Δεσπεσίᾳ βηλῆ, ὡς ὑποσκάζων γέλῳα παρέχοιμι καὶ αὐτὸς<sup>3</sup> οἰνοχοῶν. ΧΑΡ. Περίοψαι οὖν με<sup>4</sup> ἄλλως πλανῶ-

1. νεανίσκος.] *Protesilaus*. See your Dictionary for him.

2. τῷ ἄνω Διὶ.] *To Jove above*; Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose Realm, *Mercury* had also an Employment.

3. οἰνοχοῶν.] Alluding to *Vul-*

can's hobbling Manner of helping the Gods to Nectar; which was so humorous, and raised such a loud Laugh among them, as put an End to a fierce Quarrel, in which *Jupiter* and *Juno* were then engaged. *Hom. Il. i.*

4. ἄλλως.] *Frustra* is an odd

- μενοι ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖρος, καὶ ξύμπλευς, ἢ συν-  
 διάκτορος ὢν; ἢ μὴν καλῶς εἶχεν, ὡ παῖ Μαΐας, ἐκείνων  
 γῆν σε μεμνησθαι, ὅτι μηδὲ πώποτέ σε ἢ ἀνλεῖν ἐκέλευσα,  
 ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τῷ κατασφώ-  
 3 ματος ἐκταθείς, ὡμὸς ἔτω καρτερὸς ἔχων, ἢ, εἴ τινα λά-  
 λον νεκρὸν εὖροις, ἐκείνω παρ' ὄλον τὸν πλῆν διαλέγει· ἐγὼ  
 δὲ πρεσβύτης ὢν, τὴν δικωπίαν ἔλκων, ἐρέτω μόνος. Ἀλ-  
 λά πρὸς τῷ πατρὸς, ὡ φίλτατον Ἑρμῆδιον, μὴ καταλίπης  
 με· περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τὶ καὶ ἰδῶν  
 10 ἐπανέλθοιμι. Ὡς ἦν με σὺ ἀφῆς, ἔδεν τῶν τυφλῶν διοίσω.  
 Καθάπερ γάρ ἐκεῖνοι σφάλλοισι διολισθαίνοντες ἐν τῷ σκό-  
 τῳ, ἔτω δὴ καὶ γὰρ σοὶ πάλιν ἀμβλυώττω πρὸς τὸ φῶς.  
 Ἀλλὰ δός, ὡ Κυλλίνιε, μοι ἐς αἰεὶ μεμνησομένῳ τὴν χάριν.  
 ἙΡΜ. Τὰτι τὸ πρᾶγμα πληγῶν αἴτιον κατασφύσειαί μοι.  
 15 Ὁρῶ γῆν ἦδη τὸν μισθὸν τῆς περιηγήσεως ἐκ ἀκόνδυλον  
 παντάπασιν ἡμῖν ἐσόμενον. Ὑπεργησίον δὲ ὅμως· τί γὰρ  
 ἂν ἢ πάθῃ τις, ὅποτε φίλος τις ὢν βιάζοιτο; πάντα μὲν  
 ἔνι σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὡ πορθμεῦ·  
 πολλῶν γὰρ ἂν ἐτῶν ἢ διατριβῆ γένοιτο. Εἶτα ἐμὲ μὲν  
 20 ἀποκηρύττεσθαι δεήσει, καθάπερ ἀποδράντα ἀπὸ τοῦ Διός·  
 σὲ δὲ ἢ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῷ θανάτῳ ἔργα, ἢ τὴν  
 τῷ Πλάτωνος ἀρχὴν ἱζημιῶν; μὴ νεκραγωγῶντα πολλῶν τῷ  
 χρόνου. Καὶ ὁ τελώης Διάκος ἀγανακτῆται, μηδ' ὀβολὸν  
 ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδης, τὰτ'  
 25 ἦδη σκεπήσον.

2. ΧΑΡ. Αὐτὸς, ὡ Ἑρμῆ, ἐπινοεῖ τὸ βέλτερον. Ἐγὼ  
 δὲ ἔδεν εἶδα τῶν ὑπὲρ γῆς, ξένος ὢν. ἙΡΜ. Τὸ μὲν ὄλον,  
 ὡ Χάρον, ὑψιλῶ τινος ἡμῖν ἔδει χωρίον, ὡς ἀπ' ἐκείνη πάντ'  
 ἰδαίς. Σοὶ δὲ εἴ μὲν ἐς τὸν ἕρανὸν ἀνελθεῖν δυνατὸν ἦν, ἐκ

Signification of ἀλλως. Perhaps  
 it is used, in this Sense, from the  
 common Meaning *aliter*, because,  
 when a Man doth any Thing  
*otherwise* than it ought to be  
 done, he may justly be said to  
 do it *in vain*. *Stephanus* shews  
 it is taken for *frustra*, not only  
 in *Homer*, but also in *Plato's*  
*Phaed.* Ταυτά μοι δοκῶ ἀλλως  
 εἶπαι, "Hæc mihi videor *frus-*  
*tra* dicere."

1. Ζημιῶν.] If this Word, and  
 the rest of the Sentence, is to  
 stand as it is, I own I can make  
 neither Sense, nor Grammar, of  
 the Whole. I, therefore cannot  
 help Reading it, σὲ δὲ ἢ αὐτὸν  
 κωλύσει ἐνεργεῖν τὰ τῷ θανάτου  
 ἔργα, μὴ νεκραγωγῶντα πολλῶν τῷ  
 χρόνῳ, ἢ τὴν τῷ Πλάτωνος ἀρχὴν  
 ζημιῶσει. According to which  
 Reading, I have also rendered  
 it.

ἀν' ἐκκλινον καὶ περιωπῆς γὰρ ἂν ἀκριβῶς ἀπαντα καθέωρας.  
Ἐπεὶ δὲ οὐδέ μιν εἰδώλοισι ἀεὶ ζυγόντα ἐπιβαλεύειν τῶν βα-  
σιλείων τοῦ Διὸς, ὥρα ἡμῖν ὑψηλὸν τι ὄρος περισκοπεῖν.

ΧΑΡ. Οἴσθα, ὦ Ἑρμῆ, ἅπερ εἶωθα λέγειν ἐγὼ πρὸς ὑμᾶς.  
ἐπειδὴν πλέωμεν; ἐπὶ τὴν γὰρ τὸ πνεῦμα καταγίγασαι 5  
πλαγία τῇ ὀθόνη ἐμπέσει, καὶ τὸ κῦμα ὑψηλὸν ἀρθῆ, τότε  
ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθόνην σείλαι, ἢ ἐν-  
δύναμι δόλιγον τῷ πτόδῳ, ἢ συνεκδραμεῖν τῷ πνεύματι.  
Ἐγὼ δὲ τὴν ἰσχυρίαν ἄγειν παρακελεύομαι ὑμῖν αὐτὸς  
γὰρ εἰδένασ' τὰ βελτίω. Κατὰ ταῦτά δὲ καὶ σὺ πράττει, 10  
ὅποσα καλῶς ἔχειν νομίζεις, κυβερνήτης γὰρ εἶμι γέ ἄν. Ἐγὼ  
δὲ, ὡς περ ἐπιβάτατος νόμος, σιωπῇ καθεδύομαι πάντα πει-  
θόμενος κελεύουσί σοι. ἙΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ  
εἶπομαι τί ποιήσεον, καὶ ζευρήσω τὴν ἰκανὴν σκοπὴν. Ἄρ'  
ἔν ὁ Κωύκασος ἐπιτίθειος, ἢ ὁ Παρισσὸς ὑψηλότερος, ἢ 15  
ἀμφοῖν ὁ Ὀλύμπιος ἐκείνοισι; καὶ τοὶ οὐ φαῦλόν τι ἀνεμνήσ-  
θην ἐς τὸν Ὀλύμπιον ἀπιδῶν συγκαμεῖν δέ τι καὶ ὑπεργῆσαι  
καὶ σὲ δεῖ. ΧΑΡ. Πρὸσαπίε ὑπεργύτω γὰρ ὅσα δύνατά.

3. ἙΡΜ. Ὀμηρεὶς ὁ ποιητὴς φησι τὸς Ἄλωέως ἰέας,  
δύο καὶ αὐτὸς ἕνας ἔτι παῖδας, ἐθειλῆσαι ποιεῖ τὴν Ὀσσαν 20  
ἐκ βάθρων ἀνασπασάντας, ἐπιθειναι τῷ Ὀλύμπῳ, εἶτα τὸ  
Πήλιον ἐπ' αὐτῇ ἰκανὴν ταύτην κλίμακα ἔχειν οἰομένους  
καὶ πρόσβαιον πρὸς τὸν οὐρανόν. Ἐκείνω μὲν οὖν τῷ μει-  
ρακίῳ (ἀτασθάλω γὰρ ἦσεν) δίνας ἐπιτάτην. Νῶ δὲ  
(οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βυλεύομεν) τί ἐχὶ οἰ- 25  
κοδομεῖμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδῶντες ἐπάλληλα  
τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεσέραν τὴν σκοπὴν;  
ΧΑΡ. Καὶ δυνατόμεθα, ὦ Ἑρμῆ, εὖ ἕνας ἀναθεῖσθαι, ἀ-  
ράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν; ἙΡΜ. Διὰ τί δ' ἐκ  
ἂν, ὦ Χάρον; ἢ ἀξιοῖς ἡμᾶς ἀγεννεσέρας εἶναι τοῖν βρεφύλ- 30  
λοισιν ἐκείνοισιν; καὶ ταῦτα, θεὸς ὑπάρχειας; ΧΑΡ. Οὐκ  
ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλυργίαν ἔ-

1. ὀθόνην σείλαι.] *To furl the Sail.*

2. πτόδῳ.] Πτός is used to signi-  
fy that *Rope*, by which the lower  
Corner of a *Sail* is managed, cal-  
led, in *English*, the *Sheet*. The

*Latins* also called this *Rope*, *Pes* :  
*Una omnes fecere pedem.*—  
*Virg. Æn. v.*

3. Ἀλωέως ἰέας.] *Otus and E-*  
*phialies.*

χειν. ΕΡΜ. Εικότως. Ἰδιώτης γὰρ εἶ, ὦ Χάρον, καὶ ἤκιστα ποιητικός. Ὁ δὲ γεννάδας Ὁμηρος ἀπὸ δυοῖν εἶχον αὐτικά ἡμῖν ἀμβάσιον ἐποίησε τὸν ἔρανον, οὕτω ραδίως συνιθεῖς τὰ ὄρη. Καὶ θαυμάζω εἶ σοι ταῦτα τεράσια εἶναι ἢ δεκεῖ, τὸν Ἀτλαντα, δηλαδὴ εἰδότε, ὃς τὸν πόρον αὐτὸν εἰς ἂν φέρει, ἀνέχων ἡμᾶς ἅπαντας. Ἀκνεῖς δὲ ἴσως καὶ τοῦ ἐμοῦ ἀδελφοῦ περὶ, τῷ Ἡρακλέος, ὡς διαδέξαιτό ποτε αὐτὸν ἐκείνου τὸν Ἀτλαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους, ὑποθεῖς ἑαυτὸν φορτίω. ΧΑΡ. Ἀκῶ καὶ ταῦτα. 10) Εἰ δὲ ἀληθῆ ἐσι, σὺ ἂν, ὦ Ἑρμῆ, καὶ οἱ πεσιταί εἰδῆτε. ΕΡΜ. Ἀληθέστατα, ὦ Χάρον, ἢ τίνας γὰρ ἕνεκα σοφοὶ ἄνδρες ἐφεύδοντο ἂν;—Ὡς ἀναμοχλεύωμεν τὴν Ὀσσαν πρῶτον, ὥσπερ ἡμῖν ὑφικεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὁμηρος.

- 15) Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰσοσίφυλλον.  
—Ὁρᾶς, ὅπως ραδίως ἅμα καὶ ποιητικῶς ἐξεργασάμεθα; φέρε οὖν ἀναβάς ἴδω, ἢ καὶ ταῦτα ἰκάνα, ἢ ἐποικοδομεῖν ἔτι δείσει.—Παπαῖ· κάτω ἐτι ἐσμέν ἐν τῇ ὑπάρξει τῷ ἔρανοῦ· ἀπὸ μὲν γὰρ τῶν ἰώνων, μόγις Ἰωνία καὶ Λυδία φαίνεται. 20) Ἀπὸ δὲ τῆς ἐσπέρας, οὐ πλέον Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκτώων, ἡ τὰ ἐπὶ τὰδε τοῦ Ἰστροῦ μόνα. Κάκειθεν ἢ Κρήτη καὶ πάνυ σαφῶς. Μετακινήτεια ἡμῖν, ὦ πορθμεῦ, καὶ ἢ Ὀίτη, ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν ὄρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ 25) ἔργον, ἀπομηκύνοντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταβριφθέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς πειραθῶμεν, ζυγτριβέντες τῶν κρανίων. ΕΡΜ. Θάρρει, ἀσφαλῶς γὰρ ἔξει ἅπαντα μετατίθει τὴν Οἴτην, ἐπικυλιδεῖσθω καὶ ὁ Παρνασσός. Ἰδὲ ἐπάνειμι αὐθις. Εὖ ἔχει, πάντα ὁρῶ. 30) Ἀνάβαινε ἤδη καὶ σὺ. ΧΑΡ. Ὁρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρὰν με ταύτην τὴν μηχανὴν ἀναβιβάζεις. ΕΡΜ. Εἴγέ μὲν ἰδεῖν ἐθέλεις, ὦ Χάρον, ἅπαντα, ἔκ ἐνὶ δὲ

1. τὰ ἐπὶ τὰδε τῷ Ἰστροῦ.] *The-Places-upon-these-hither-Parts-of-the-Ister*; that is, "next to him as he stood." For the Article *ὁ*, with the Syllable *δε*, as *ὅδε*, *ἦδε*,

*τόδε*, is generally, as *Stephanus* observes, taken demonstratively like *εἶτα*; as, *ἐν τῇδε τῇ πολεῖ*, *in hac urbe*.



ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἄλλ' ἔχου μου τῆς δεξιᾶς, καὶ φείδε μὴ κατὰ τῶ ὀλισθηρῶ πάσειν. Εὖγε ἀνεκλήθησας καὶ σύ. Καὶ ἐπεὶ περ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἐπιλαβόμενοι, καθεζόμεθα. Σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα. 5

4. ΧΑΡ. Ὅρω γῆν πολλὴν καὶ ἴκλινην τινὰ μεγάλην περιρρέουσαν, καὶ ὄρη, καὶ ποταμούς, τῶ Κωκυτῆ, καὶ Πυριφλεγέθοντος μείζονας· καὶ ἀνθρώπους πάνυ σμικρὰς καὶ τινὰς φωλεούς αὐτῶν. ἙΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς φωλεὺς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέ- 10πρακται; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασαλίᾳ, καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἙΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὄρω. Ἐβουλόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὰ μόνον, ὡς περ ἐν γραφαῖς ὄραν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς, καὶ ἅ σφράττεται, 15καὶ οἷα λέγουσιν, ὡς περ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα, καὶ ἦρα με, ὅ, τι γελῶν. Ἀκῶσας γὰρ τινος ἦσθιν ἐς ὑπερβολὴν. ἙΡΜ. Τί δὲ τῶτ' ἦν; ΧΑΡ. Ἐπὶ δεῖπνον οἶμαι κληθεὶς ὑπὸ τινος τῶν φίλων, “ Ἐς τὴν ὑσεραΐαν “ μάλισα ἦξω.” ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους 20κεραμῖς ἐπιπεσῶσα, οὐκ οἶδ' ὅτι κινήσαντος, ἀπέκτεινεν αὐτόν. Ἐγέλασα ἔν οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. “ Εοικα δὲ καὶ νῦν ὑποκαταβῆσθαι, ὡς μᾶλλον βλέπομι καὶ ἀκούομι. ἙΡΜ. “ Ἐχ' ἀτρέμας καὶ τοῦτο γὰρ ἐγὼ ἰάσομαι σοι, καὶ ὄξυδερκέσασιν ἐν βραχεῖ ἀποφανῶ, παρ' Ὀμή- 25ρου τινὰ καὶ πρὸς τῶτο ἐπαδὸν λαβῶν. Κάπειδαν εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὀρᾶν. ΧΑΡ. Λέγε μόνον.

ἙΡΜ. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν, “ Ὅφρ' εὖ γινώσκῃς ἡμῖν θεὸν ἠδὲ καὶ ἄνδρα. 30 ΧΑΡ. Τί ἐσιν. ἙΡΜ. “ Ἦδη ὄρας; ΧΑΡ. Ὑπερφυῶς γε. Τυφλὸς ὁ Λυγκεὺς ἐκεῖνος, ὡς πρὸς ἐμέ· ὡς σὺ τὸ ἐπὶ τῶτω προδίδασκέ με, καὶ ἀποκρίνου ἐρωτῶντι. Ἄλλὰ βύλει

1. λίμνην τινὰ.] Charon, very naturally, calls the whole Ocean a Kind of a Lake, because he never had seen any larger Extent of Water than that of the Stygian

Lake, or the other Rivers of Hell. They were, in all, six:—Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

κατὰ τὸν Ὅμηρον κάγω ἔρωμαί σε, ὡς μάθης οὐδ' αὐτὸν ἀμελῆ ὄντα με τῶν Ὀμήρου; ἘΡΜ. Καὶ ποθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναί, ναύτης αἰεὶ καὶ πρόσκωπος ὢν; ΧΑΡ. Ὁρᾶς; οὐκ εἰδισκὸν τοῦτο εἰς τὴν τέχνην. ἐγὼ δὲ ὁπότε διε-  
 5 πρόσθμευον αὐτὸν ἀποθανόντα, πολλὰ ρα φωδέντος ἀκίσεας, ἐνίων ἔτι μέμνημα. Καὶ τει χειμῶν ἡμᾶς ἔ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ἄδειν ἔ πάνυ αἰσίον τινα ἄδην τοῖς πλείουσι, “<sup>1</sup> Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νε-  
 “ φέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ

1. [Ὡς ὁ Ποσειδῶν, &c.] I can make little Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third καὶ downward, instead of coupling a Verb to what goes before, as the former καὶ's have done, unnaturally subjoins the Participle κυκῶν το θυέλλας ἀρόβυνη; so that κυκῶν is not only absurdly used, in that Respect, but also made a Nominative Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἐπιῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verses spoken by Homer.— The Reading κυκῶν ἐκύκησε, and Understanding ὑπὸ τῶν ἐπιῶν, as following ἐμπεισῶν in the Sense, would make just Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκῶν το ἐκύκησε, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in the Transcrib-

ing. I, therefore, read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θυέλλας ἀρόβυνη, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τράϊναν, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἐπιῶν, χειμῶν ἄνω καὶ γνώφῃ ἐμπεισῶν, ἐλίγη δὲν περιεστρεψεν ἡμῖν τὴν ναῦν. Of which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the Whole Period, Word for Word; which is as follows: ———“ Etenim, postquam can-  
 “ tilenam quandam navigantibus  
 “ non admodum prosperam ne-  
 “ que salutarem fuisset auspica-  
 “ tus, carminum vi impulsus Nep-  
 “ tunus, et nubes convocavit, at-  
 “ que tridente velut toryna (in-  
 “ strumento, quo in olla aliquid  
 “ teritur, et agitur inter coquen-  
 “ dum) injecto, cum fluctuum  
 “ procellas excitavit, tum aliis  
 “ multis turbis universum misce-  
 “ bat mare, adeo ut parum ab-

“ ἐμβαλὼν τὴν τρίαινα, καὶ πάσας τὰς θυέλλας ὠρόθυε,”  
καὶ ἀλλὰ πολλὰ, κυκλῶν τὴν θάλασσαν, ὑπὸ τῶν ἐπῶν. χει-  
μῶν ἄφνω καὶ γνόφος ἐμπεισὼν, ὀλίγα δεῖν περιέτρεψεν ἡμῖν τὴν  
ταῦν. Ὅτε περὶ καὶ ναυσιάσας ἐκείνος ἀπήμεσε τῶν ῥαψωδιῶν  
τὰς πολλὰς ἑαυτῇ Σκύλλῃ, καὶ Χαρυβδί, καὶ Κύκλωπι. ΕΡΜ. 5  
Οὐ χαλετὸν ἔν ἢν ἐκ τοσούτῃ ἐμέτε ὀλίγα ἑγὼ γῆν διαφυλάττειν.

ΧΑΡ. Εἰπέ γάρ μοι

Τίς γάρ ὄδ' ἐστὶ πάχιος ἀνὴρ ἢς τε μεγάς τε,

Ἐξοχος ἀνθρώπων κεφαλὴν ἢδ' εὐρέας ὤμους ;

ΕΡΜ. Μίλων ἕτος ὁ ἐκ Κρότωνος ἀθλητής. Ἐπικροτῶσι 10

ἢ αὐτῶ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ  
σαδίου μέσθ. ΧΑΡ. Καὶ πόσω δικαιοτέρον ἂν ἐμὲ, ὦ Ἐρμῆ,  
ἔπαινοῖεν, ὅς αὐτὸν σοι τὸν Μίλωνα μετ' ὀλίγον ξυλλαβῶν  
ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ  
ἀμαχῶιάτῃ τῶν ἀγλαγωνισῶν καταπαλασθεὶς τοῦ θανάτου 15

μηδὲ ξυνεὶς ὅπως αὐτὸν ὑποσκειλίξει. Κατὰ εἰμῶξεται ἡμῖν  
ἠηλαδὴ μεμνημένος τῶν σεφάτων τέτων, καὶ τῆ κρότῃ. Νῦν  
δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῆ τῆ ταύρου φορᾶ. Τί  
ἔν οἰηθῶμεν ; ἄρα ἑλπίζειν αὐτὸν ἢ τεθνήξεσθαι ποτε ;

ΕΡΜ. Πόθεν ἐκείνος θανάτῃ νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ 20

τοσαύτῃ ; ΧΑΡ. Ἐὰ τῆτον ἔκ εἰς μακρὰν γέλωτα ἡμῖν  
παρέξοντα, ὁπότ' ἂν πλῆθ, μηδὲ ἐμπίδα, ἔχ ὅπως ταῦρον  
ἔτι ἄρασθαι δυνάμενος.

5. Σὺ δέ μοι ἐκεῖνο εἰπέ, Τίς τε ἄρ' ὄδ' ἄλλος ὁ σεμ-  
νὸς ἀνὴρ ; ἔχ Ἕλληνας ὡς εἴοικεν, ἀπὸ γῆν τῆς εὐρύς. ΕΡΜ. 25

“ fuerat, quin tempestas, quæ  
“ unâ cum densa caligine immi-  
“ nebat, navem nobis subver-  
“ tisset.”—The *English Translation*, by Mr *Cashine*, runs  
much in the same wide Way.

1. αὐτῇ Σκύλλῃ, &c.] Per-  
haps, the Meaning is, “ that  
“ he vomited out many of his  
“ Rhapsodies along with Scylla  
“ and Charybdis, &c.” that is,  
“ along with his Descriptions  
“ of these ;” which Meaning I  
prefer.

2. γῆν.] Though this Particle  
be, in the best Editions, yet I  
see no use of it, here, since ἔν

goes a little before.

3. ἐλπίζειν.] *Stephanus* shews,  
that ἐλπίζω is sometimes taken,  
in *malam Partem*, as in this  
Place. And the Figure Cata-  
chresis warrants it.

4. καὶ.] This Particle, here,  
seems very odd. I know not,  
how it comes in, except by un-  
derstanding the Sentence thus:  
“ It is, that he expects to die  
“ also ? [That is] Must we  
“ think that he expects to be,  
“ at any Time, concerned with  
“ Death too, as he is, at present,  
“ engaged in the Affairs of this  
“ Life ?

Κῦρος, ὦ Χάρον, ὁ Καμβύσης, ὃς τὴν ἀρχὴν πάλαι Μήδων  
 ἐχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίων  
 ἑναλχος ἕτος ἐκράτησε, καὶ Βαβυλῶνα παρεσήσατο· καὶ νῦν  
 ἐλασειόντι ἐπὶ Λυδίας ἔοικεν, ὡς καθελὼν τὸν Κροῖσον, ἄρ-  
 5 χοὶ ἀπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ πῶ ποτε κακέϊνός ἐστιν ;  
 ἘΡΜ. Ἐκεῖσε ἀπόβλεψον εἰς τὴν μεγάλην ἀκρόπολιν τὴν τὸ  
 τριπλῶν τεῖχος. Σάρδεις ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν  
 ὄρας ἤδη ἐπὶ κλίνης χρυστῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ  
 διαλεγόμενον ; βῆλει ἀκύνσωμεν αὐτῶν ὅ, τι καὶ λέγουσι ;  
 10 ΧΑΡ. Πάνυ μὲν ἔν. — ΚΡΟΙΣ. “ ὦ ξένε Ἀθηναῖτε, (εἶδες  
 “ γάρ με τὸν πλῆτον, καὶ τὰς θησαυρούς, καὶ ὅσος ἄσημος  
 “ χρυσός ἐστιν ἡμῖν, καὶ ἄλλην πολυτέλειαν) εἶπέ μοι τίνα  
 “ ἡγῆ τῶν πάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.” ΧΑΡ.  
 Τί ἄρα ὁ Σόλων ἐρεῖ ; ἘΡΜ. Θάρρει. Οὐδὲν ἀγενές, ὦ  
 15 Χάρον. ΣΟΛ. “ ὦ Κροῖσε, ὀλίγοι μὲν εὐδαίμονες. Ἐγὼ  
 “ δὲ ὧν οἶδα, Κλέοβιν, καὶ Βίτωνα ἡγῆμαι εὐδαίμονεσάτους  
 “ γενέσθαι, τὰς τῆς ἱερείας παῖδας.” ΧΑΡ. Τῆς Ἀργύθευ  
 φησὶν οὗτος, τὰς ἅμα πρῶην ἀποθανόντας, ἐπεὶ τὴν μητέ-  
 ρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς ἀπίνης ἄχρι πρὸς τὸ ἱερόν.  
 20 ΚΡΟΙΣ. “ Ἐσω. Ἐχέτωσαν τὰ πρῶτα ἐκεῖνοι τῆς εὐδαι-  
 “ μονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη ; ΣΟΛ. Τέλλος ὁ  
 “ Ἀθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.  
 “ ΚΡΟΙΣ. Ἐγὼ δὲ, κάθαρμα, ἕ σοι δοκῶ εὐδαίμων εἶναι ;  
 “ ΣΟΛ. Οὐδέπω οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκη  
 25 “ τῆ βίῃ· ὁ γὰρ θάνατος ἀκριβῆς ἐλεγχος τῶν τοιούτων, καὶ  
 “ τὸ ἄχρι πρὸς τὸ τέλος εὐδαιμόνως διαβῖῶναι.” ΧΑΡ.  
 Κάλλιση, ὦ Σόλων, ὅτι ἡμῶν ἔκ ἐπιπέλησαι, ἡ ἀλλὰ τὸ πορ-  
 θεμεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν.

1. ἀλλὰ τὸ πορθεμεῖον, &c.] It seems to me strange Language to say, “ That the Boat should “ be the Judgment.” Nay, I doubt but it is Nonsense. Therefore, κρίσιν must, here, signify κοινήριον, “ that by which we “ can form a true Judgment of “ any Thing,” which I mean by Examen, in my Translation ; though it is much to be doubt-

ed, whether κρίσις hath ever, elsewhere, been taken, even in this Sense. Grævius renders the Whole, thus : “ Sed cymbam “ ipsam existimas esse ubi de “ talibus iudicium fieri necesse “ sit.” But how can κρίσις signify, in his Way, “ Locus ubi “ iudicium fieri possit,” without straining it very hard ?

6. Ἄλλα τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει; ἢ τί καὶ ἐπὶ τῶν ὤμων φέρουσι; ἘΡΜ. Πλίνθους τῷ Πυθίῳ χρυσαῖς ἀναλίθουσι, μισθὸν τῶν χρησμῶν, ἢ ὑφ' ὧν καὶ ἀπολείται μικρὸν ὕστερον. Φιλόμαχίς δὲ ἀνῆρέκτόπως. ΧΑΡ. Ἐκεῖνο γὰρ ἐστὶν ὁ χρυσοῦς τὸ λαμπρὸν, ὃ ἀποσὶλβει τὸ ὑπωχρον 5 μετ' ἐρυθήματος· νῦν γὰρ πρῶτον εἶδον, ἀκῶν αἰί. ἘΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ αἰοίδιμον ὄνομα, καὶ περιμάχητον. ΧΑΡ. Καὶ μὴν ἔχ' ἑρῶ ὃ, τι ἀγαθὸν αὐτῷ πρόσεσιν, εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνουσαι οἱ φέρουτες αὐτό. ἘΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο, καὶ ἐπιβουλαί, καὶ 10 ληστῆρια, καὶ ἐπιτορκίαι, καὶ φόνοι, καὶ δεσμά, καὶ πλοῦς μακρὸς, καὶ ἐμπορίαι, καὶ δαλεῖαι. ΧΑΡ. Διὰ τοῦτο, ὦ Ἐρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων; οἶδα γὰρ τὸν χαλκὸν, ὁβολὸν ὡς οἶσθα παρὰ τῶν καλαπλεόγων ἑκάστου ἐκλέγων. ἘΡΜ. Ναί. Ἄλλ' ὁ χαλκὸς μὲν πολὺς ὥσε 15 πᾶν σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλῆ τῆ βάρους οἱ μεταλλεύοντες ἀνορύττουσι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ οὗτος, ὡσπερ ὁ μόλιβδος, καὶ τάλλα. ΧΑΡ. Δεινὴν τινὰ λέγεις τῶν ἀνθρώπων τὴν ἄβελτερίαν, οἱ τοσούτον ἔρωτα ἐρῶσιν, ὡχροῦ, καὶ βαρέως κλήματος. ἘΡΜ. Ἄλλ' 20 οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν αὐτῷ φαίνεσθαι ὡς ὄρας. Καλαγελά γὰρ τῷ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου. Καί μοι δοκεῖν ἔρεσθαι τι βέλεια αὐτόν. Ἐπακίσσωμεν ἔν.

“ 7. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἶε γὰρ τι δεῖσθαι 25  
 “ τῶν πλίνθων τέτων τὸν Πυθίον; ΚΡΟΙΣ. Νῆ Δι' οὐ  
 “ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα ἕδεν τοιοῦτον. ΣΟΛ.  
 “ Οὐκοῦν μακάριον οἶε τὸν Θεὸν ἀποφαίνειν, εἰ κήσαίσο  
 “ ἐν τοῖς ἄλλοις, καὶ πλίνθους χρυσαῖς; ΚΡΟΙΣ. Πῶς γὰρ

1. ὑφ' ὧν καὶ ἀπολείται.] I know not, how these *Oracles* could destroy *Crasus*, except it was by giving him *Hopes*, or *Assurances*, that no *Attempt* upon him, or his *Kingdoms*, should succeed: And no *Doubt*, but that, by such *Suggestion*, they often flattered *Kings*, who sent them great *Presents*.—Here, also, καὶ stands oddly: And, perhaps, here too, the *Meaning* is,

“ That these *Oracles* not only engage him, at present, but shall, also, be the Cause of his *Death*, by making him too secure.” Or, perhaps, rather, thus, “ He hath lost his *Gold* by these *Oracles*, and in a little *Time*, he shall, also, lose his *Life* by them”

2. ἀβελτερίαν.] Ἄβελτερος [i. e. ὁ τὸ βέλτερον sive βέλτιον μὴ γινώσκων] signifies a *Fool*. *Steph.*

- “ ἔ; ΣΟΛ. Πολλὴν μοι λέγεις, ὦ Κροῖσε, πένιαν ἐν τῷ  
 “ ἕραιῳ, εἰ ἐκ Λυδίας <sup>1</sup> μετασέλλεσθαι τὸ χρυσίον δέησει  
 “ αὐτούς, ἢ ἐπιθυμήσωσι. ΚΡΟΙΣ. Πῶ γὰρ τοσούτος  
 “ ἂν γένοιτο χρυσοῦ ὅσος παρ’ ἡμῖν; ΣΟΛ. Εἰπέ μοι,  
 5 “ σιδήρος δὲ φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάνυ τι.  
 “ ΣΟΛ. Τῷ βελτίονος ἄρα ἐνδεεὶς ἔσε. ΚΡΟΙΣ. Πῶς ἀ-  
 “ μείνων ὁ σιδήρος χρυσίου; ΣΟΛ. <sup>2</sup> Ἦν ἀποκρίθη μη-  
 “ δὲν ἀγανακτῶν, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.  
 “ ΣΟΛ. Πότερον, ἀμείνως, οἱ σώζοντες τινες, ἢ οἱ σωζό-  
 10 “ μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ.  
 “ Ἄρ’ ἔν ἢν Κύρος, ὡς λογοποιοῦσι τινες, ἐπὶ Λυδοῖς,  
 “ χρυσαῖς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σιδήρος ἀ-  
 “ ναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σιδήρος δηλαδή. ΣΟΛ.  
 “ Καὶ εἴγε μὴ τοῦτον παρασκευάταιο, οἴχοιτο ἂν σοι ὁ  
 15 “ χρυσοῦ ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφήμει,  
 “ ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἐν ἕτω ταῦτα.  
 “ Φαίγη δὲ ἐν ἀμείνω τὸν σιδήρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκ-  
 “ ἔν ἢ τῷ Θεῷ κελεύεις σιδηρᾶς πλίνθας ἀνατιθέσθαι με,  
 “ τὸν δὲ χρυσοῦ ὀπίσω αὐθις ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σι-  
 20 “ δήρου ἐκεῖνος γε δέησεται· ἀλλ’ ἢν τε χαλκὸν, ἢν τε χρυ-  
 “ σὸν ἀναθῆς, ἄλλοις μὲν ποτε κτῆμα ἢ ἔρμαιον ἔση ἀνα-  
 “ τεθεικῶς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι  
 “ τυράννῳ ληστῇ τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσο-  
 “ ποιῶν. ΚΡΟΙΣ. Αἰεὶ σὺ μοι τῷ πλούτῳ προσπολεμεῖς,  
 25 “ ἢ φθονεῖς.” ἘΡΜ. Οὐ φέρει ὁ Λυδοῦς, ὦ Χάραν, τὴν  
 “ παρρησίαν ἢ τὴν ἀλήθειαν τῶν λόγων· ἀλλὰ ξένον αὐτῷ δο-  
 “ κεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ  
 “ <sup>3</sup> παρισάμενον ἐλευθέρως λέγων. Μεμνῆσεται δ’ οὖν μικρὸν  
 “ ὑπερον τοῦ Σόλωνος, ὅταν αὐτὸν δέη ἀλόντα ἐπὶ τὴν πυρᾶν  
 30 “ ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῶν  
 “ ἀναγιγνωσκούσης τὰ ἐκάσῳ ἐπικεκλωσμένα. Ἐν οἷς ἢ ταῦτ’  
 “ ἐγέγραπτο, “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρου, Κύρον δὲ αὐ-  
 “ τὸν ὑπ’ ἐκείνησὶ τῆς Μασσαγέτιδος ἀποθανεῖν.” Ὁρᾶς

1. μετασέλλεσθαι.] *Mittere-qui-  
advenant. St. ph.*

2. Ἦν ἀποκρίθη.] *If you would  
argue. See the Notes upon Dial.*

3. παρισάμενον.] *Ut parisāsthai  
dicitur pro in mentem venire, ita  
parisānai pro menti alicujus in-  
dere. Steph.*

τὴν Σκυθίδα τὴν ἐπὶ τῷ ἵππῳ τῷ λευκῷ ἐξελαύνουσαν ;  
 ΧΑΡ. Νῆ Διά. ἘΡΜ. Τώμυρις ἐκείνη ἐστὶ καὶ τὴν κε-  
 φαλὴν γε ἀπολεμῦσα τῷ Κύρῳ αὐτῇ ἐς ἀσκὸν ἐμβαλεῖ πλή-  
 ρη αἵματος. Ὅρᾳς δὲ καὶ τὸν υἱὸν αὐτῆ τὸν νεανίσκον ;  
 Καμβύσης ἐκείνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πα- 5  
 τέρα, καὶ μυρία ἑσφαιεῖς ἐν τε Λιβύῃ καὶ Αἰθιοπία, τὸ  
 τελευταῖον μανεῖς ἀποθανεῖται, ἀποκρίνας τὸν Ἄπιν. ΧΑΡ.  
 Ω πολλοῦ γέλωτος. Ἀλλὰ νῦν τίς ἂν αὐτὸς προσβλέψειεν  
 ὕτως ὑπερφρονῶντας τῶν ἄλλων ; ἢ τίς ἂν πισεύσειεν, ὡς  
 μετ' ὀλίγον ἔτος μὲν αἰχμάλωτος ἔσαι, ἔτος δὲ τὴν κεφα- 10  
 λὴν ἔξει ἐν ἀσκῷ αἵματος.

8. Εκείνος δὲ τίς ἐστιν, ὧ Ἐρμῆ, ὁ τὴν πορφυρὰν ἐφε-  
 ρίδα ἐμπεπορπημένος, ὁ τὸ διάδημα, ὧ τὸν δακτύλιον ὁ  
 μάγιστρος ἀναδίδωσι τὸν ἰχθὺν ἀνάλεμων,

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ τίς εὐχεῖται εἶναι ; 15  
 ἘΡΜ. Εὐγε<sup>2</sup> παρωδεῖς, ὧ Χάρων· ἀλλὰ<sup>3</sup> Πολυκράτην  
 ὄρᾳς τῶν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ  
 καὶ ἔτος αὐτὸς ὑπὸ τῷ παρεῶτος οἰκέτῃ Μαιανδρίῳ προ-  
 δοθεῖς Ὀροίτῃ τῷ σατραπῆ, <sup>4</sup> ἀνασκολοπισθήσεται, ἄθλιος  
 ἐκπεσὼν τῆς εὐδαμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα 20

1. σφαιεῖς.] Properly tripped  
 up. Hence, it is used to signify  
 a Person *overthrown in his Pro-  
 jects*. I, therefore, render it, *in-  
 ceptis-frustratus*. The Part of  
*Cambyses's* History, here alluded  
 to, is that of his having first,  
 destroyed the Temple of *Apis*,  
 and the other *Ægyptian* Gods,  
 and, then, sent a great Army to  
*Lybia*, to demolish the famous  
 Temple of *Ammon*; which Army  
 was intirely lost, in the sandy  
 Deserts of that Country; by  
 which, he was *σφαιεῖς*, *over-  
 thrown in his Projects*. See *Herod.*  
*Lib. ii.* and *Justin. Lib. i.*

2. παρωδεῖς.] Παρωδεῖω signi-  
 fies to *make Verses*, in *Mimickry*  
 of another Man's, for the Sake  
 of *Humour*, which is what we  
 call *Burlesquing*. So (as *Stephanns*

shews) the first Line of *Homer's*  
*Odyssea* hath, from

Ἄνδρα μοι ἔνεπε μούσα πολύ-  
 κροτον, —

been *burlesqued* to

Ἄνδρα μοι ἔνεπε μούσα πολύ-  
 κροτον, —

*πολύκροτος* signifying, much *ver-  
 sed in the Knowledge of the World*;  
 but *πολύκροτος*, much *clapped*, or  
*applauded*. — The *Burlesque* in,  
*Νήσω ἐν ἀμφιρύτῃ* — *βασιλεὺς δὲ*  
*τις εὐχεῖται εἶναι*, seems to me to  
 consist in *Charon's* Patching up  
 an entire Verse, in *Homer's* Style  
 and Manner, by joining two  
 Scraps of *Homer's* own Poetry.

3. Πολυκράτην.] See the Note  
 to Πολυκράτης, in *Dial. xxxii.*

4. ἀνασκολοπισθήσεται.] *Pala-  
 infixus-tollitur*. *Steph.*

γάρ τῆς Κλωθῆς ἐπήκωσα. ΧΑΡ. Εὖγε, ὦ Κλωθῶ· γενικῶς ἢ αὐτὰς, ὦ βελτίστη, ἢ τὰς κεφαλὰς ἀπόμενε, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τούτῳ δὲ ἐπαρθέσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσοῦμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσοῦν κομίζουσας.

9. ἘΡΜ. Καὶ τὰ μὲν τῶν ὧδε ἔξει.—Τὴν δὲ πληθὺν, ὦ Χάρων, ὄρας, τὰς πλείους αὐτῶν, τὰς πολεμῆσας, 10 τὰς δικαζομένας, τὰς γεωργῆσας, τὰς δανείζουσας, τὰς προσαίψουσας; ΧΑΡ. Ὅρῳ ποικίλην τινὰ τύρβην, ἢ μετὸν ταραχῆς τὸν βίον, ἢ τὰς πόλεις γε αὐτῶν ἰοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἴδιόν τι κέντρον ἔχει, ἢ τὸν πλησίον κενεῖ. Ὀλίγοι δὲ τινες ὥσπερ σφῆκες ἄγουσι, ἢ 15 φέρουσι τὸν ὑποδείερον. Ὁ δὲ περιπετόμενος αὐτὰς ἐκ τ' ἀφανῆς ἔτος ὄχλος, τίνες εἰσίν; ἘΡΜ. Ἐλπίδες, ὦ Χάρων, ἢ δαίματα, ἢ ἄνοιαι, ἢ ἡδοναί, ἢ φιλαργυρίαι, ἢ ὄργαι ἢ μῖση, ἢ τὰ τοιαῦτα. Τῶν δὲ ἢ ἄγνοια, μὲν κάτω ξυαναμέμικται αὐτοῖς· ἢ ξυμπολιτεύεσθαι γε, ἢ 20 Δία, ἢ τὸ μῖσος, ἢ ἡ ὄργη, ἢ ζηλοτυπία, ἢ ἀμαθία, ἢ ἀπορία, ἢ φιλαργυρία. Ὁ φόβος δὲ ἢ ἐλπίδες ὑπεράνω πετόμενοι, ὁ μὲν ἐμπύλων, ἐκπλήττει, ἐνίοτε ἢ ὑποπτήσσειν ποιεῖ· αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅπῳτ' ἂν μάλισα οἴηται τις ἐπιλήψεσθαι αὐτῶν, ἀνα- 25 πτάμεναι οἴχεσθαι, κεχηνότας αὐτὰς ἀπολιπῆσαι ὅπερ καὶ τὸν Τάνταλον κάτω πάσχουσα ὄρας ὑπὸ τῷ ὕδατος. Ἦν δ' ἀτενίσσης, κασόψει ἢ μοίρας ἄνω ἐπικλωθῆσας ἐκάσῳ τὸν ἄτρακτον, ἀφ' ἧ ἠρήσθαι ξυμβέβηκεν ἅπαντας ἐκ λεπ-

1. πολεῖς σμήνεσιν ἰοικυίας.] The Meaning is, that the People of the Cities are like Swarms of Bees.

2. ἴδιόν τι κέντρον.] Some peculiar Sting; by which is meant, that particular Way each Man hath in hurting his Neighbour; such as by Fraud, Treachery, or Murder, &c. For Men's different Dispositions direct them to different Ways of being wicked.

3. ὑποδείερον.] *Debiliorum*: Ab ὑποδίδουμαι, *egere*. Steph.

4. ἀτρακτον.] Not the Distaff, as some are apt to think, but the Spindle.

— *teretem versabat pollice fusum*. Ovid. and

— *Dixerunt, Currite, fuisis*. Virg.

Which cannot agree to Distaffs, that are always fixed, having whatever is to be spun tied upon them.



τῶν νημάτων· Ὁρᾶς καθάπερ ἀράχιά τινα καταβαίνοισα ἐφ' ἑκάστων ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν ἐκάστω νῆμα ἐπιπεπλεγμένον γε τὰ πολλὰ, τῷτο μὲν ἐκείνω, ἐκείνο δὲ ἄλλω. ΕΡΜ. Εἰκότως, ὦ Πορθμεῦ· εἰμαρταί γὰρ ἐκείνω μὲν ὑπὸ τέττε φονευθῆναι· τῷτω δὲ ὑπ' ἄλλω· ἢ κλη-5 ρογομῆσαί γε τῷτον μὲν ἐκείνω, ὅτι ἂν ἢ μικρότερον τὸ νῆμα ἐκείνον δ' αὖ τῷτω· τοιόνδε γὰρ τι ἢ ἑπιπλοκῇ διπλοῖ. Ὁρᾶς δ' ἔν ἀπὸ λεπτῶ κρεμαμένους ἅπαντας; ἢ ἔστος μὲν ἀνασπασθεὶς ἄνω μετέωρος ἐσὶ, ἢ μετὰ μικρὸν καταπεσὼν, ἀπορῥαγέντος τῷ λίνῃ, ἐπειδὴν μηκέτι ἀνέχη 10 πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· ἔστος δὲ ἐλίγον ἀπὸ γῆς αἰωρούμενος, ἢν ἢ πέση, ἀψοφῆτι κείσεται, μόγις ἢ τοῖς γείτοσιν ἐξακυσθέντος τῷ πτώματος. ΧΑΡ. Παύγελοισα ταῦτα, ὦ Ἐρμῆ.

10. ΕΡΜ. Καὶ μὴν ἔδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν 15 ὅπως ἐσὶ καταγέλασα, ὦ Χάρων· ἢ μάλιστ' αἱ ἄγαν σπυδαὶ αὐτῶν, ἢ τὸ μελαζυ τῶν ἐλπίδων οἴχεσθαι, ἀναρπάσας γιγνομένης ὑπὸ τῷ βελίσει θανάτῳ. Ἄγγελοι δὲ αὐτῷ, ἢ ὑπηρεταὶ μάλα πολλοὶ, ὡς ὁρᾶς, 3 ἠπίστοι, καὶ πυρετοὶ, ἢ φθοαί, ἢ περιπνευμινίαι, ἢ ξίφι, ἢ λησῆ-20 ρια, καὶ κώπεια, ἢ δικασαί, καὶ τύραννοι καὶ τέτων ἔδεν ἔλως αὐτὸς εἰσέρχεται, ἔσ' ἂν εὔπράττωσιν. Ὅταν δὲ σφαλῶσι, πολὺ τὸ “Ὀτλοτοῖ,” ἢ “Αἰ αἰ,” ἢ “Ὡ μοι “μοι.” Εἰ δ' εὐθὺς ἐξ ἀρχῆς ἐνεγόνον ὅτι θνητοὶ τέ εἰσιν αὐτοὶ, ἢ ὀλίγον τῷτον χρόνον ἐπιδιμήσαντες τῷ βίῳ, ἀπί-25 ασιν, ὡσπερ ἐξ οὐεράσας, πάντῃ ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σοφρωτέερον, ἢ ἥττον ἠνιωῖσιν ἀποθανόντες· νῦν δὲ ἐς αἰεὶ ἐλπίσαντες χρῆσθαι τοῖς παρῆσιν, ἐπειδὴν ἐπισαῖς ὁ ὑπηρετῆς καλῇ, ἢ ἀπάγῃ, πιδύσας τῷ πωρετῷ, ἢ τῇ φθῆ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν, οὐ ποτε προσδοκῆ-30 σαντες ἀποσπασθῆσθαι αὐτῶν. 4 Ἡ, τί γὰρ οὐκ ἂν

1. ἐπιπλοκῇ.] I chuse to render this Word *Implexus*, the *Tying-on* of the Threads upon the Heads of Mortals.

2. ἔστος.] Meaning a *Great-Man*; whose *Death* (as we are apt to say) *makes a great Noise*.

3. ἠπίστοι.] *Quotidian Agues*,

in which (as I am well informed) the Heat instantly succeeds the Cold; but in which (according to *Stephanus*) the Heat and Cold are felt, at the same Time. Ab ἡπιος, *mitis*.

4. Ἡ, τί, &c.] This Sentence will prove obscure to Begin-

ποιήσῃεν ἐκεῖνος, ὁ τὴν οἰκίαν σπαδῇ οἰκοδομύμενος, ἢ τὰς  
 ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἔξει τέλος αὐτῶ,  
 • δὲ, ἄρτι ἐπιθεὶς τὸν ὄροφον, ἀπίοι, τῷ κληρονόμῳ κατα-  
 λιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἀθλιος ἐν αὐ-  
 5 τῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν  
 αὐτῶ ἢ γυνῆ, ἢ φίλος διὰ τῆτο ἐσιῶν, ἢ τῆνομα τῆ πα-  
 τρὸς τιθέμενος, εἰ ἠπίσαλο ὡς ἐπλάετης γενόμενος ὁ παῖς τεθ-  
 νήξεται, ἄρα ἂν σοι δοκῇ χαίρειν ἐπ' αὐτῶ γενομένῳ; ἀλλὰ  
 τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῆναι ἐπὶ τῶ παιδί ἐκεῖνον ὄρα,  
 10 τὸν τῷ ἀθλήσῃ πατέρα, τῷ Ὀλύμπια νεικηκότος· τὸν γεί-  
 τωνα δὲ τὸν ἐκκομίζοισα τὸ παιδίον ἔχ ὄρα, ἔδὲ οἶδεν ἀφ'  
 οἴας αὐτῶ κρήκης ἐκρέμαλο. Τὰς μὲν γὰρ περὶ τῶν ὄρων δια-  
 φερομένης ὄρας, ὅσοι εἰσὶ, ἢ τὰς ζυγαγείροισα τὰ χρήματα,  
 εἴτα πρὶν ἀπολαῦσαι αὐτῶν καλυμέναι, ὑφ' ὧν εἶπον, ἐπιόγῃων  
 15 ἀγγέλων τε ἢ ὑπηρεσίῳν; ΧΑΡ. Ὅρῳ πάντα ταῦτα, ἢ πρὸς ἐ-  
 μαυλὸν ἐγὼ ἐνοῶ, τί τὸ ἠδὲ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό  
 ἐσιν, ἢ σερέμενοι ἀγανακῆσιν.

II. ΕΡΜ. Ἦν γὰρ τὰς βασιλέας ἴδη τις αὐτῶν οἵπερ  
 εὐδαιμονέεσται εἶναι δοκῆσιν, ἔξω τῷ ἀβεβάρη, ἢ ὡς φῆς,  
 20 ἀμφιβόλα τῆς τύχης, πλείω τῶν ἠδέων τὰ ἀνιαρὰ εὐρήσει  
 προσόνια αὐτοῖς, φόβους ἢ ταραχάς, ἢ μίση, ἢ ἐπίβου-  
 λὰς, ἢ ὄργας, καὶ κολακείας· τέτοις γὰρ ἄπαντες ζῦνεισιν.  
 Ἐῶ πένθη, καὶ νόσους, καὶ <sup>1</sup> πάθη, ἐξ ἰσοτιμίας δηλαδὴ  
 ἀρχοντα αὐτῶν, <sup>2</sup> ὅπερ δὲ τὰ τέτων ποιηρὰ, λογίζεσθαι  
 25 καιρὸς οἶα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΧΑΡ. Ἐθέλω γὰρ σοι,

ners, if they do not carefully observe the explanatory Words, in the *Translation*.

1. πάθη.] *Passions*.

2. ὅπερ δὲ, &c.] I have endeavoured to render these Words, down to εἴη, inclusive, according to the generally received Sense of them, being that of the other *Translation*. But *Gronovius* translates them, thus: "Quum, vel, ubi verò haec sunt regum mala, opportunum, vel, praestò est, colligere, qualia sint privatorum." And, indeed, it must be grant-

ed, that ὅπερ most naturally and strongly signifies "ubi," as δὲ also doth "verò," and as καιρὸς likewise doth "opportunitas." Nay, I greatly doubt, whether, in any Author whatsoever, καιρὸς be used to signify any Thing but "a seasonable Time," or, "the Opportunity of doing any Thing." But still, upon these Considerations, I should chuse to render it thus: "Ubi verò mala horum (*scil. regum*) sunt, ibi datur occasio colligendi qualia sint privatorum," δὲ shews plainly, that a Sentence begins

ὦ Ἑρμῆ, εἰπεῖν, ὥτινι εἰσκέμαι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας αὐτῶν. "Ἦδη ποτὲ πομπόλυγας ἐν ὕδασι ἔθεάσω ὑπὸ κρητῶ τινι καταρράλλοι ἀνισαμένας; τὰς φυσαλλίδας λέγω, ἀφ' ὧν ζυγαγείρα ὁ ἄφρος. Ἐκείων τοίνυν αἱ μὲν <sup>1</sup> τινὲς μικραὶ εἰσι, καὶ αὐτίκα ἐκτραγείσασθαι, ἀπέσβησαν αἰδ' ἐπὶ πλεόν διαρκῆσι, καὶ <sup>2</sup> προσχωρουσῶν αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται. Εἶτα μὲν τοὶ κάκεινα πάντως ἐξερράγησάν ποτε· οὐ γὰρ οἶόν τε ἄλλως γενέσθαι. Τῦτό ἐστιν ὁ ἀνθρώπων βίος. Ἄπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι, οἱ μὲν μίζυες, 10 οἷδ' ἐλάτεις· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμωρον τὸ φύσημα· οἱ δὲ ἅμα τῷ ζυγεῖναι ἐπαύσαντο· πᾶσι δ' ἔν ἀπορραγῆναι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χεῖρον σὺ τῷ Ὀμήρου εἴκασας, ὦ Χάρων, ὅς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοῖστοι ὄντες, ὦ Ἑρμῆ, ὁρᾶς οἷα παι- 15 ῶσι, καὶ ὡς φιλοψυμένται πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν, καὶ κτίσεων ἀμιλλῶμενοι, ἅπερ ἅπαντα κάλαλιπόντας αὐτὰς, δείξει ἓνα ὄβολόν ἔχοντας, ἦκειν παρ' ἡμᾶς. Βύλει ἔν ἐπέεπερ ἐφ' ὑψηλῷ ἐσμὲν, ἀναβόσας παμμέγεθες, παραινέσω αὐτοῖς "ἀπέχεσθαι μὲν τῶν ματαίων πόνων 20 "ζῆν δὲ, αἰεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας," λέγων· "ὦ μάταιοι, τί ἐσπυδάκασι περὶ ταῦτα; Παύσασθε "κάμνοντες· οὐ γὰρ ἐς αἰεὶ βιώσεσθε. Οὐδὲν τῶν ἐλαῦθα "σεμνῶν αἰδίδόν ἐστιν. Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῆν "αὐτῶ ἀποθανῶν. Ἄλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχεσ- 25 "θαι τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν, καὶ τὸ χρυσοῖον αἰεὶ ἄλλω εἶναι, καὶ μεμβαάλλειν τὰς δισπότας."—Εἰ ταῦτα, καὶ τὰ τοιαῦτα ἐξ ἐπιπέρας ἐμβοήσαμι αὐτοῖς, ἔκ ἂν οἷε μέγα ὠφελῆθῆναι τὸν βίον, καὶ σωφρονιστέρας ἂν γενέσθαι παραπολύ; ΕΡΜ. ὦ μακάριε, οὐκ οἶσθα ὅπως αὐτὰς ἢ 30

at ἔτε; so that there should be a full Stop immediately after αὐτῶν.—I have, I say, in my Translation, rendered it according to the generally received Sense, which is that of the other Translation, but am sure I mistook the true Meaning: Yet I let it stand,

as it is the received Sense.

1. τινὲς μικραὶ.] *Infants.*

2. προσχωρουσῶν τῶν ἄλλων.]

That is, when some Men submit their Fortunes and Industry to the Aggrandizing of others, and, as it were, add themselves to them.

ἄγνοια, καὶ ἡ ἀπάτη διαθεύκασιν, ὡς μὴδ' ἂν τρυπάνω ἔτι  
 διανοιχθῆναι αὐτοῖς τὰ ὄψα· τοσούτω κηρῷ ἔβυσαν αὐτά,  
 οἷον περ' Ὀδυσσεὺς τὰς ἐταίρους ἔδρασε, δέει τῆς <sup>1</sup> Σειρήνων  
 ἀκροάσεως. Πόθεν ἔν' ἂν ἐκεῖνοι δυνηθεῖεν ἀκῆσαι, ἢν καὶ σὺ  
 5 κεκραγῶς διαρράγῃς; ὅπερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται,  
 τῷτο ἐνλαῦθα ἡ ἄγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσιν αὐτῶν  
 ὀλίγοι οὐ παραδεδεγμένοι τὸν κηρὸν εἰς τὰ ὄψα, πρὸς τὴν  
 ἀλήθειαν <sup>2</sup> ἀποκλίναντες, ὅξυ δεδοκότες εἰς τὰ πράγματα,  
 καὶ καλεγνωκότες οἷά ἐσι. ΧΑΡ. Οὐκῆν ἐκείνοις γὰρ ἐμ-  
 10 βόησαμεν; ΕΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτὰς ἂ  
 ἴσασιν. Ὁρᾷς ὅπως ἀποσάντες τῶν πολλῶν, καίλαγελάσι  
 τῶν γιγνομένων, καὶ οὐδαμῆ ἕδαμῶς ἀρέσκονται αὐτοῖς, ἀλ-  
 λά δῆλοί ἐσι δρασμὸν ἤδη βυλευούτες παρ' ὑμᾶς ἀπὸ τῆ  
 βίης; καὶ γὰρ καὶ μισῶνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.  
 15 ΧΑΡ. Εὖγε, ὦ γεννάδα.—Πλὴν πάνυ ὀλίγοι εἰσιν, ὦ  
 Ἑρμῆ. ΕΡΜ. Ἰκανοὶ καὶ ἔτσι.—Ἀλλὰ καίλωμεν ἤδη.

13. ΧΑΡ. Ἄν ἔτι ἐπόθεν εἰδέναί, ὦ Ἑρμῆ, (καὶ μοι  
 δείξας αὐτὸ, ἐνελῆ ἔση τὴν περιήγησιν πεποικῶς) τὰς ἀ-  
 ποθήκας τῶν σωμάτων, ἵνα καθορύτῃσι, θεάσασθαι. ΕΡΜ.  
 20 Ἠρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλῶσι τὰ τοιαῦ-  
 τα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χῶματα ὀρᾷς,  
 καὶ τὰς <sup>3</sup> σήλας, καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα,  
 καὶ σωμαλοφυλακία ἐσι. ΧΑΡ. Τί ἔν' ἐκεῖνοι σεφανῶσι τὰς  
 4 λίθους, καὶ χρίουσι μύρω; οἱ δὲ, καὶ πυρὰν <sup>5</sup> νήσαντες  
 25 πρὸ τῶν χωμάτων, καὶ βόθρον τιὰ ὀρύξαντες, καίνοι τε  
 ταυτὶ τὰ πολυελεῆ δεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ

1. Σειρήνων.] See Littleton's Dic-  
 tionary for them; where you  
 will also read what Ulysses did,  
 with Regard to them.

2. ἀποκλίναντες.] He speaks, as  
 if all Mankind were carried, one  
 Way, toward Falshood and Vice,  
 which stand on one Side, except  
 a very few wise Men who turn  
 off to Truth and Virtue, which  
 are placed on the opposite Side.  
 He, perhaps, means only the Se-  
 ven wise Men of Greece; because  
 Lucian abuses all the other Phi-

losophers, as appears from *Dial.*  
 xxiii.

3. σήλας.] Square Pillars (as  
*Suidas* says) which were erected  
 near Tombs; with Inscriptions  
 relating to the Dead.

Τύμβων καὶ σήλη.—*Hom. Il.* xvi.

4. λίθους.] Meaning the Pillars  
 near the Tombs.

5. νήσαντες.] Νέω, properly, sig-  
 nifies *neo*, to spin. It also, as *Ste-*  
*phanus* shews, signifies *glomerare*, to  
 wind up Thread into a Bottom;  
 and, from thence, *acerere*, to bear up.

μελίκρατον, ὡς γῆν εἰκάτα, ἐλθέουσιν; ἙΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τί ταῦτα πρὸς τὸς ἐν ἄδῃ. Πεπιστεύκασι δ' ἔν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν, δεπιεῖν μὲν ὡς οἶον τε περιπέλομένας τὴν κῆρσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τῆ βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκείνος ἔτι πίνειν ἢ ἐσ- 5 θίειν, ὧν τὰ κράνια ξηρότατα; καὶ τοι γελοῖός εἰμί σοι λέγων ταῦτα, ὀσημέραι καλᾶγονί αὐτός; Οἶδ' ἔν εἰ δύναμί' ἂν ἔτι ἀνελθεῖν ἅπαξ, ὑποχθόνιοι γενόμενοι. Ἐπέτοι καὶ παλγέλοια ἂν, ὦ Ἑρμῆ, ἔπασχον, ἔκ ὀλίγα πράγμασ' ἔχων, εἰ ἔδει μὴ καλᾶγειν μόνον αὐτὸς, ἀλλὰ καὶ αὐθις ἀνά- 10 γειν πιόμενος. Ὡ μάταμοι, τῆς ἀνοίας, ἔκ εἰδότες ἠλίκοις ἕροις διακέκρισαι τὰ νεκρῶν, καὶ τὰ ζώντων πράγματα; καὶ οἷα τὰ παρ' ἡμῖν ἐσι, καὶ ὅτι

Ἐκείνου ὄμως ὅ, τ' ἄτυμβος ἀνὴρ, ὅς' ἔλαχε τύμβον.

Ἐν δ' ἰῆ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων.

15

Θερσίτη δ' ἴσος Θέτιδος παῖς νυκόμοιο.

Πάντες δ' εἰσὶν ὄμως νεκρῶν ἀμενηνὰ κάρηνα,

Γυμνοὶ τε ξηροὶ τε, καὶ ἀσφοδελὸν λειμῶνα.

ἙΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον ἔπαυλεις. Ἄλλ' ἐπέπειρ ἀμένησάς με, δέλω σοι δεῖξαι τὸν τῆ Ἀχιλλέως 20 τάφον. Ὁρᾶς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκόν· ἀνικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ροσσίῳ. ΧΑΡ. Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, ἃς 3 ἀς κάτω ἀκόμεν τὴν Νίον, τὴν Σαρδαναπάλου, καὶ Βαβυ- 25

1. *Homer.*

2. *ἐπαυλεις.*] *You pump up;* joking upon *Charon's Business of Pumping the Water out of his Boat.*

3. *ἃς κάτω ἀκόμεν.*] *Stephanus* accounts for the Accusative Case after *ἀκέω*, as it is, here, put, by observing that *ἀκέω*, upon such Occasions, signifies *fando-audio*, *to bear-of-by-Report.* *Xenophon* hath a similar Expression, where he saith, *ὡς ἤκουσεν ἀνδρὸς ἠδὲ ἐργὰ διαπραττόμενον τὸν Κυρὸν.* *Pæd. Lib. i.* And *Lucian* another, in

*his Dream:* "Ὡσπερ τὴν Νιόβην ἀκόμεν, as we hear of Niobe. And I doubt not, but *Horace* hath adopted this Kind of Expression, where he has,

*Audiet pugnas vitio parentum  
Rara juventus.*

And again,

*Audire magnos jam videor ducis.* Which latter Passage, in the Opinion of the Commentators, is not pure *Latin*; not recollecting, that this Kind of Phrase hath been used by some of the best Authors in the *Greek Tongue*,

λῶνα, ἢ Μυκίνας, ἢ Κλεωνάς, ἢ τὴν Ἴλιον αὐτήν. Πο-  
 λὺς γὰρ μέμνημα διαπορθμεύσας ἐκείθεν, ὡς δέκα ὄλων ἐ-  
 τῶν μηδὲ νεωκῆσαι, μηδὲ διαφύξαι τὸ σκαφίδιον. ἘΡΜ.  
 Ἡ Νίνος μὲν, ὃ Πορθμεῦ, ἀπόλωλεν ἤδη, ἢ ἔδεν ἴχνος ἔτι  
 5 λοιπὸν αὐτῆς· ἔδ' ἂν εἴπῃς ὅπως πόλ' ἦν, Ἡ Βαβυλωνίαν δέ  
 σοι ἐκείνη ἐστίν, ἢ εὐπυργος, ἢ τὸν μέγαν περίβολον ἢ μεία  
 πολὺ ἢ αὐτὴ ζήθησομένη, ὥσπερ ἡ Νίνος. Μυκίνας δὲ  
 ἢ Κλεωνάς αἰσχύνομαι δεῖξά σοι, ἢ μάλιστ' αὐτὴν Ἴλιον ἀ-  
 ποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον καλεσθῶν ἐπὶ τῇ με-  
 10 γαλιγορία τῶν ἐπῶν. Πλὴν ἀλλὰ πάλα μὲν ἦσαν εὐδαί-  
 μονες, νῦν δὲ τεθνήκασι ἢ αὐτά. Ἀποθνήσκουσι γὰρ, ὃ  
 Πορθμεῦ, ἢ πόλεις, ὥσπερ ἄνθρωποι ἢ τὸ παραδοξότερον,  
 ἢ πόλαμοι ὄλοι. Ἰνάχῃ ἔν' ἔδὲ τάφος ἐν Ἀργεῖ ἔτι καλε-  
 λείπεται. ΧΑΡ. Παπαὶ τῶν ἐπαίων Ὀμηρε, ἢ τῶν ὀνομά-  
 15 των.

—— Ἴλιον ἱρὴν

ἢ, —— εὐρυάγειαν,

ἢ, —— εὐκλίμεναι Κλεωνά.

15. Ἀλλὰ μετὰ τῶν λόγων τίνες εἰσὶν οἱ πολεμῆντες ἐκεῖ-  
 20 νοι, ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν. ἘΡΜ. Ἀργεῖους  
 ὄρας, ὃ Χάρων, ἢ Λακεδαιμονίους, καὶ τὸν ἡμιθνήτα ἐκεῖ-  
 τον στρατηγὸν ἢ Ὀθρυάδην, τὸν ἐπιγραφόντα τὸ τρόπαιον τῶ

which may very well warrant  
*Horace's* adopting it, as he hath  
 done several others.

1. Ὀθρυάδην] The Story of  
*Othryades* is not, compleatly, told  
 by any one Author, of the many  
 who mention him; but may be  
 collected from them all, in the  
 following Manner:—The *Spartans*  
 and *Argives*, having a Dis-  
 pute about a Piece of Land, cal-  
 led *Tbyraa*, chose three hundred  
 Men on each Side, who should  
 decide the Difference, by the  
 Sword. A Battle ensues between  
 those two little selected Armies,  
 who fight so desperately, that  
 not one of the whole Six-hundred  
 survived the Engagement, except  
 three: to wit, two of the *Argi-*

*ves*, *Cbromius* and *Alcinor*, and *O-*  
*thryades*, the General of the *Spartans*;  
 who was so desperately  
 wounded that, for a while, he  
 lay as dead among the Slain.  
 The two surviving *Argives*, see-  
 ing no one to oppose them, ran  
 Home with the News of their  
 Victory. Soon after, *Othryades*  
 recovers, and finding himself in  
 Possession of the Field of Battle,  
 erects a Trophy, writes on it, in  
 his own Blood, *I have conquered*,  
 and then brings the Arms of the  
 slain *Argives* into his Camp. The  
 next Day, the two main Armies  
 of the contending Nations meet,  
 at the Place of Action. The *Ar-*  
*gives* claim the Victory, as more  
 of their Men had survived the

αὐτῷ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος; ἙΡΜ. Ὑπὲρ τῷ πεδίῳ αὐτῷ, ἐν ᾧ μάχοιαι. ΧΑΡ. Ὡ τῆς ἀνοίας εἶγε ἔκ ἴσασιν ὅτι κὰν ὄλην τὴν Πελοπόννησον ἕκαστος αὐτῶν κήσωνται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρά τῷ Αἰακῷ. Τὸ δὲ πεδίον τῆτο ἄλλοσε ὅ ἄλλοι γεωργήσουσι, πολλακίς ἐκ βάρων τὸ τρίπαιον ἀνασπασάντες τῷ ἀρότρῳ. ἙΡΜ. Οὕτω μὲν ταῦτα ἔται. Ἡμεῖς δὲ καταβάντες ἤδη, καὶ κατὰ χώραν εὐθέλησαντες αὐθις τὰ ὄρη, ἀπαλλατρώμεθα, ἐγὼ μὲν καθὰ ἐσάλην, σὺ δ' ἐπὶ τὸ πορθμεῖον ἤξω δέ σοι μεί' ὀλίγον, <sup>1</sup> καὶ αὐτὸς νεκρο-10  
σολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης αἰεὶ ἀναγεγράφη. Ὡνάμην δέ τι διὰ σέ τῆς ἀποδημίας.— Οἶά ἐσι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἐκατόμβαι, μάχαι. Χάρωνος δὲ ἕ-  
δεις <sup>2</sup> λόγος.

-15

Battle: The Spartans as their one Man had kept the Field, the others having, as it were, fled. Upon this, both Armies fight; but the Spartans gained the Victory. Othryades, after he returned to Sparta, killed himself, for Shame of outliving his Men, who every one so bravely fell. Herodot. Suid. Plut. Valer. Ovid. in Fast. and Hoffman.

1. καὶ αὐτὸς.] I myself too, that is, as well as you.

2. λόγος.] It is likely that, if Charon, here, meant to say, *But not a Word of Charon* [as some will have it] he would have put in *περὶ*, as he hath done, in the End of *Dial.* xxvi. *λόγον δὲ περὶ αὐτῷ καταλείπειν.*—*Λόγος* for *Ratio*, an *Account* or *Estimation*, is of frequent Use. So *Theocrit.* Id. iii.—*τὸ δὲ μεῦ λόγον ἕδιστα ποιῆ.* *But you make no Account of me, that is, You think nothing of me, or, You set me at Nought.*

Τέλος τῆ βιβλίου πρώτου.

# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

## ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ 4.

Περὶ τῆ Ἐγυπνίᾳ ἤτοι Βίος Λυκίου.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

" Ἄρτι μὲν ἐπεπαύμην εἰς τὰ <sup>1</sup> διδασκαλεῖα <sup>2</sup> φοιτῶν, ἤδη τὴν ἡλικίαν πρόσθετος ὢν. Ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὃ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις ἔν ἔδοξε παιδεία μὴν, καὶ πόνος πολλῶ, καὶ χρόνος μακρῶ, καὶ δαπάνης ἔσμικρᾶς, καὶ τύχης δεῖσθαι λαμπρᾶς. τὰ δὲ ἡμέτερα, μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικυρίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν <sup>3</sup> βαναύσων τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχεν τὰ ἀρ-

1. διδασκαλεῖα.] This Word is seldom used, but in the Plural Number. So *Xenophon*, εἰς τὰ διδασκαλεῖα φοιτῶντες, and *δικαιοσύνης, διδασκαλεῖα*. Paed. Lib. ii. & iii.

2. φοιτῶν.] The Verb φοιτᾶω, hath been, so constantly, used to signify, in Particular, to go to School, that School-Scholars have

been called φοιτήται, instead of μαθήται. Bourdol.

3. βαναύσων.] Βαναύσος is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundery. But it is, here, used adjectively, τεχνῶν being understood. *Stephanus* quotes the Expression, βαναύσῳ τέχνη, from *Aristotle*.



κῆντα παρὰ τῆς τέχνης, ἢ μικέτι οἰκόςίλος εἶναι, τηλικούτος ἂν οὐκ εἰς μακρὸν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρειν αἰεὶ τὸ γιγνόμενον. Δευτέρας ἔν σκέψεως ἀρχὴν πρῶτέθῃ, τίς ἀρίστη τῶν τεχνῶν, ἢ ῥάσῃ ἐκμαθεῖν, ἢ ἀνδρὶ ἐλευθέρῳ πρέπουσα, ἢ πρόχειρον ἔχουσα τὴν <sup>1</sup> χορηγίαν, <sup>5</sup> καὶ διαρκῆ τὸν πόρον. " Ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδῶν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἀριστος <sup>2</sup> ἔρμογλύφος εἶναι δοκῶν, ἢ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) " Οὐ <sup>6</sup> " θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, σὺ παρόντος. <sup>10</sup> " Ἄλλὰ τῷτοι ἄγε (δειξας ἐμέ) ἢ δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμωσὴν, καὶ ἔρμογλυφία· δύναται γὰρ καὶ τῷτο, φύσεώς γε, ὡς οἶσθα, <sup>4</sup> ἔχων δεξιῶς." Ἐτεκμαίρετο δὲ ταῖς ἐκ τῆ κηρῆ παιδικῆς ὁπότε γὰρ ἀφεινῆν ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν <sup>15</sup> τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ τῆ Δί' ἀνθρώπους, ἀνεπλάττον (εἰκότως, ὡς ἐδοκῆν τῷ πατρὶ) ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἔπαινος εἰς τὴν εὐφυῖαν καὶ ταῦτα ἦν καὶ χρυσὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης <sup>20</sup> γε τῆς <sup>4</sup> πλαστικῆς. <sup>5</sup> Ἄμα τε οὖν ἐπιτίθειος ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι, καὶ γὰρ παρεδεδομένη τῷ θεῷ, μὰ τὸν Δί' οὐ σφοδρὰ τῷ πράγματι ἀχθόμενος· ἀλλὰ μοι καὶ παιδίαν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεοὺς τε γλύφω, καὶ ἀ- <sup>25</sup> γαλμάτιά τινα μικρὰ κατασκευάζων ἑμαυτῷ τε, καὶ κείνοις, οἷς προηρῶμην. Καὶ τότε πρῶτον ἐκείνο, καὶ σύνθετες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγχοπέα γὰρ τινὰ μοι δὲς ὁ

1. χορηγίαν.] Properly, the Experience of supplying the Athenian Stage with Music, Dancing, Players, and Dresses. Hence, it signifies the Experience of furnishing any Trade, or Business, with all Necessaries.

2. ἔρμογλύφῳ.] The Carving of Mercuries seems to have been the commonest Branch of the Statuary's Art, and, hence, it is

likely, every Statuary was called ἔρμογλύφῳ.

3. ἔχων δεξιῶς.] Minus Attice Bourd.

4. πλαστικῆς.] The Art of shaping Figures out of any soft Substance, such as Wax, Clay, &c.

5. Ἄμα τε ἔν, &c.] Thus in English: " At the same Time, " therefore, a proper Day was " pitched upon, and it was, also " (then) given up, &c.

Θεός ἐκέλευσέ μοι ἡρέμα καθικέσθαι πλακὸς, ἐν μέτῳ  
κειμένης, ἐπειπὼν τὸ κοινόν,

<sup>1</sup> Ἀρχὴ δέ τοι ἤμισυ παλῖος.

Σκληρότερον δὲ καλενεγκόνιος ὑπ' ἀπειρίας, καλεάγη μὲν ἢ  
5 πλάξ. Ὁ δὲ ἀγανακτίσας, σκυιάλιν τινα πλησίον κειμέ-  
νῃν λαβὼν, ἔπράως, ἔδὲ προτρεπτικῶς μὲν καθίρξατο, ὡσε-  
δάκρυά μοι τὰ προίμια τῆς τέχνης. Ἀποδράς ἔν' ἐκεῖθεν,  
ἐπὶ τὴν οἰκίαν ἀφικνεῖσθαι συνεχῆς ἀπολαύζων, καὶ δακρῶν  
τὸς ὀφθαλμοὺς ὑπόπλεως· καὶ διηγῶμαι τὴν σκυιάλιν, καὶ τὸς  
10 μάλωπας ἐδείκνυον, καὶ κατηγόρειν πολλὴν τινα ὠμότητα,  
προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρατε, μὴ αὐτὸν ὑπερβά-  
λωμα κατὰ τὴν τέχνην. Ἀγανακτισαμένης δὲ τῆς μη-  
τρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε,  
κατέδαρθον, ἔτι ἔνδακρυς, καὶ τὴν νύχθ' ὄλην ἐνοῶν. Μέχρι  
15 μὲν δὲ τῶν γελάσιμα, καὶ μερακιώδη τὰ εἰρημένα· τὰ με-  
τὰ ταῦτα δὲ, ἔκτετι εὐκαταφρόνητά, ὧ ἄνδρες, ἀκύνεσθε,  
ἀλλὰ καὶ πάνυ φιληκόνων ἀκροατῶν δεόμενα. Ἴνα γὰρ καθ'  
Ὅμηρον εἶπω,

————— <sup>2</sup> Θεός μοι ἐνύπνιον ἦλθεν ὄνειρος,

20 Ἀμβροσίην διὰ νύκτα, —

ἐναργῆς ἔτω, ὡσε μὴδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἐτι  
γῆν καὶ μετὰ τοσῶτον χρόνον τάτε σχήματά μοι τῶν φα-  
νέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκυσ-  
θέντων ἔναυλος· ἔτω σαφὴ πάντα ἦν.

25 2. <sup>3</sup> Δύο γυναῖκες λαβόμενα ταῖν χεροῖν εἰλκόν με  
πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ  
γῆν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμῶμενα· καὶ γὰρ  
ἄρτι μὲν ἂν ἡ ἑκατέρα ἐπεκράτει, καὶ παρὰ μικρὸν ὄλον εἶ-  
χέ με· ἄρτι δὲ ἂν αὐθις ὑπὸ τῆς ἑτέρας εἰχόμεν. Ἐβῶν  
30 δὲ πρὸς ἀλλήλας ἑκατέρα· ἡ μὲν ὡς αὐτῆς ὄντα με κεντήσ-  
θαι βουλοῖτο· ἡ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο.

1. Ἀρχὴ, &c.] *Hesiod.*

2. Θεός μοι, &c.] *Hom. II. ii.*

3. Δύο γυναῖκες.] This *Dream*  
is formed upon the Plan of the  
Judgment of *Hercules*, to whom,  
when a Youth, Virtue and Vice  
appeared, and severally made  
Speeches; but the young Hero,

notwithstanding all the gay Al-  
lurements and tempting Argu-  
ments of Vice, devotes himself  
to Virtue. See *Xen. Mem. Lib. ii.*

There is Humour in *Lucian's*  
putting himself upon the same  
Footing with the young Demi-  
god, *Hercules*.

Ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κότῳ χεῖρε τύλων ἀνάπλευς, διέζωσμένη τὴν ἐσθῆτα, τιτάνη καταγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξέει τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος, καὶ τὸ σχῆμα εὐπρεπὴς, καὶ κόσμιος τὴν ἀναβολὴν. Τέλος δ' ἔν ἐφιασὶ μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδράδης ἔλεξεν.  
 —“ Ἐγὼ, φίλε παῖ, Ἑρμοβλυφίμῃ τέχνῃ εἰμί, ἣν χθὲς  
 “ ἤρξω μαίνεται, οἰκεια τέ σοι, καὶ συγγενὴς οἴκοθεν. ” Ο,  
 “ τὴ γὰρ πάππος σου (εἰπούσα τούνοια τοῦ μῆτροπά- 10  
 “ τορος) λιθοξόος ἦν, καὶ τῷ θεῷ ἀμφοτέρω, καὶ μάλα  
 “ εὐδοκίμησον δι' ἡμᾶς. Εἰ δὲ θελοῖς κέρων μὲν καὶ φλη-  
 “ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἐτέ-  
 “ ραν, ἔπεσθαι δὲ, καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψῃ  
 “ γεννικῶς, καὶ τὰς ἄμυς ἔξεις καρτεροῦς, φθόνου δὲ πάντως 15  
 “ ἀλλότριος ἔση, καὶ οὐ ποτε ἄπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν  
 “ πατρίδα, καὶ τοὺς οἰκείους καλιπῶν· ἢ οὐδὲ ἐπὶ λόγοις  
 “ ἐπαίνεσονταί σε πάντες. Μὴ μισαχθῆς δὲ τοῦ σώ-  
 “ ματος ἢ τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ πιναρόν· Ἀπὸ  
 “ γὰρ τῶν τοιούτων ὀρμώμενος, καὶ Φειδίας ἐκεῖνος ἢ εἰδείξε 20  
 “ τὸν ἢ Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰργάσατο, καὶ  
 “ Μύρων ἐπηνέθη, καὶ Πραξιτέλης ἐθαυμάσθη. Προσκυ-  
 “ νῆσαι γὰρ ἔτοι μετὰ τῶν θεῶν. Εἰ δὲ τῶν εἰς γέ-  
 “ νοιο, πῶς μὲν ἔ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις  
 “ γένοιο; ζηλώων δὲ καὶ τὸν πατέρα ἀποδείξεις, περιβλεπῶν 25  
 “ δὲ ἀποφανεῖς καὶ τὴν πατρίδα.” — Ταῦτα καὶ ἔτι τούτων  
 πλείονα διαπραγνῶσα, καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ  
 Τέχνη, μάλα δὴ σπυδῆ συνείρουσα, καὶ πείθειν με πειρω-  
 μένη· ἀλλ' ἐκέτι μέμνημαι. Τὰ πλείστα γὰρ ἦδη με τὴν  
 μνήμην διέφυγεν.

30

1. ἐδὲ ἐπὶ λόγοις, &c.] She means, that Mankind shall not praise him for such insignificant Things as Words or Speeches, but for real and substantial Performances.

2. τὸ εὐτελές. The uncouthly Trim; from εὐ, φίλῶς, and τελέως. superfluous.

3. εἰδείξε.] Artists in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, Lucian says, εἰδείξε. Spectatum admissi— Her. de Art. Poet.

4. Δία.] Olympicum. Bourd. et Hzan, Argivum. Idem.

A.

4. Ἐπεὶ δ' ἔν ἐπαύσατο, ἄρχεται, ἢ ἕτερα ᾧδέ πως  
 " Ἐγὼ δὲ, ᾧ τέκνον, Παιδεία εἰμι, ἦδη συνήθης σοί, καὶ  
 " γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος <sup>1</sup> με πεπείρασα. Ἡ-  
 " λίκια μὲν ἔν τὰ ἀγαθὰ πορῆ λιθοζόος γενόμενος, αὐτῆ  
 5 " πρσεύρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση, τῷ σώ-  
 " ματι πονῶν, κὰν τῆτω τὴν ἅπασαν ἐλπίδα τοῦ βίαι τε-  
 " θειμένος· ἀφανὴς μὲν αὐτὸς ᾧν, ὀλίγα καὶ ἀγενῆ λαμ-  
 " βάνων, ταπεινὸς τὴν γνώμην, εὐτελής δὲ τὴν πρόσodon,  
 " ἔτε φίλοις ἐπιδικάσιμος, ἔτε ἐχθροῖς φοβερός. ἔτε τοῖς  
 10 " πολίταις ζηλωτός, ἀλλ' αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ  
 " τῆ πολλῆ δῆμῳ εἰς, ἀεὶ τὸν πρῶχονία ὑποπτήσσω, καὶ  
 " τὸν λέγειν δυνάμενον θεραπεύων, <sup>2</sup> λάγω βίον ζῶν, ἢ τῆ  
 " κρείττονος ἔρμαον ᾧν. Εἰ δὲ ἢ Φειδίας ἢ Πολύκλειτος  
 " γένοιο, ἢ Δαυματὰ πολλὰ ἐξεργάσαιο, τὴν μὲν <sup>3</sup> τέχ-  
 15 " νην ἅπαντες ἐπαινέσουσαι. ἔκ ἔσαι δὲ ὅσις τῶν ἰδόντων, εἰ  
 " ἔν ἔχοι, εὔζαιτ' ἄν σοι ὁμοίος γενέσθαι. Οἶος γὰρ ἄν  
 " ἦς, βότανος καὶ <sup>4</sup> χειρώναξ, καὶ ἀποχειροβίαιος νομι-  
 " σθήση. Ἦν δὲ μοι πέθη, πρῶτον μὲν σοι πολλὰ ἐπι-  
 " δείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις Δαυματὰς, ἢ  
 20 " λόγος αὐτῶν ἀπαγγέλλουσα, ἢ πάντων (ὡς εἰπεῖν) ἔμπει-  
 " ρον ἀποφαίνουσα ἢ τὴν ψυχὴν, ὅπερ σοι κυριώτατον ἐστὶ,  
 " κατακοσμήσω πολλοῖς, καὶ ἀγαθοῖς κοσμήμασι, σωφρο-  
 " σύνη, δικαιοσύνη, εὐσεβεία, πραύτητι, ἐπιεικεία, συνέ-  
 " σει, καρτερία, τῷ τῶν καλῶν ἔρωσι, τῇ πρὸς τὰ σεμνύ-

1. μου.] This Genitive Case doth not follow τέλεος, but πειπείρασαι. Πιστῶ ἐμείο (pro ἐμῷ) γέραι. Hom. II. xxiv. and πειραθῆναι ἔγχεος ἡμετέρου. Hesiod. in Asp.

2. λάγω βίον.] That is, the Life of a Hare; or, a Life of Fear and Obscurity.

3. τέχνην ἐπαινέσονται.] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an Art is a very fine one. The Reason of which I take to be this: That we are apt to con-

sider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal excellence, are seldom pleased with them, without, at the same time, a strong Admiration of the Authors who produced them.

4. χειρώναξ.] Μόναις ταῖς χερσὶ δισπόζων, i. e. One who is Master of nothing but his Hands. Bourd.

“ τατα ὀρμῆ. Ταῦτα γάρ ἐσιν ὁ τῆς ψυχῆς ἀκίρατος  
 “ ὡς ἀληθῶς κόσμος. Λήσει δέ σε ἔτε παλαιὸν ἕδει, ἔτε  
 “ νῦν γενέσθαι δεόν ἄλλὰ καὶ τὰ δεόντα προύψει μετ’ ἐμοῦ.  
 “ καὶ ὅπως, ἅπαντα ὅποσα ἐσὶ, τάτε δεῖνα, τάτε ἀβρώ-  
 “ πινα, ἐκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν πένης, 5  
 “ ὁ τῷ δαίνοσ, ὁ βυλευσάμενός τι περὶ ἀγεῖνσ ἔτω τέχνης,  
 “ μετ’ ὀλίγον ἅπασι ζηλωτὸς, καὶ ἐπίφθονοσ ἔσῃ, τιμώμε-  
 “ νοσ ἢ ἐπαινόμενοσ, ἢ ἐπὶ τοῖσ ἀρίστοισ εὐδοκιμῶν, ἢ ὑπὸ  
 “ τῶν γένει ἢ πλῆτῳ πρὸ χόνην ἀποβλεπόμενοσ ἰσθῆτα  
 “ μὲν τοιαύτην ἀμπεχόμενοσ. (δείξασα τὴν ἐαυτῆσ, πᾶν 10  
 “ δὲ λαμπρὰν ἐφόρει) ἀρχῆσ δὲ καὶ προεδρίας ἀξιώμενοσ.  
 “ Κᾶν πῃ ἀποδημῆσ, εἰ δ’ ἐπὶ τῆσ ἀλλοδαπῆσ ἀγνώσ, εἰ  
 “ ἀφανῆσ ἔσῃ τοιαυτὰ σοι περιθήσω τὰ γνωρίσματᾶ, ὥσῃ  
 “ τῶν ὀρώνην ἕκαστοσ, τὸν πλεσίον κινήσασ, δείξει σε τῷ  
 “ δακτύλῳ, ἔτοσ ἐκεῖνοσ, λέγων. Ἐν δὲ τι σπυδῆσ ἀξίον 15  
 “ ἦ, ἢ τῆσ φίλων, ἢ ἢ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰσ  
 “ σε πάντεσ ἀποβλέψουσαι. Κᾶν πῃ τι λέγων τύχησ, κε-  
 “ χηνότεσ οἱ πολλοὶ ἀκῶσονται, θαυμάζοντεσ, ἢ εὐδαιμο-  
 “ νίζοντεσ σε τῶν λόγων τῆσ δυνάμειωσ, ἢ τὸν πατέρα τῆσ  
 “ εὐπολίμιασ. ὁ δὲ λέγουσιν, ὡσ ἄρα ἀθάνατοὶ γίγνοντα τίνεσ 20  
 “ ἐξ ἀνθρώπων. τῆτό σοι περιποιήσω. Καὶ γάρ ἦν αὐ-  
 “ τὸσ ἐκ τῷ βίῳ ἀπέλθῆσ, ἔποσε παύση συνὰν τοῖσ πέπαυ-  
 “ δευμένεισ, ἢ προσομιλῶν τοῖσ ἀρίστοισ. Ὁρᾶσ τὸν Δι-  
 “ μοσθένην ἐκεῖνον, τίνοσ υἱὸν ὄνησ, ἐγὼ ἠλίκον ἐποίησα ;  
 “ ὀρᾶσ τὸν Αἰσχίνην, ὃσ τυμπαριστῆσ υἱὸσ ἦν, ἀλλ’ ὁμωσ 25  
 “ αὐτὸν δι’ ἐμὲ <sup>1</sup> Φίλιπποσ ἐθεράπευσεν ; ὁ δὲ <sup>2</sup> Σωκράτησ,  
 “ ἢ αὐτὸσ ὑπὸ τῆ ἔρμογλυφικῆ ταύτῃ τραφεῖσ, ἐπειδῆ  
 “ τάχιωσ συνῆκε τῷ κρείττονοσ, καὶ δραπέτεύσασ παρ’ αὐ-  
 “ τῆσ ἠυτομόλησεν ὡσ ἐμὲ, ἀκῶεισ ὡσ παρὰ πάντων ἀδελφᾶ ;  
 “ ἀφείσ δὲ αὐτῆσ τιλικῶτεσ, ἢ τοῖσ τεσ ἀνδρασ, ἢ πρά- 30

1. Φίλιππος ἰθέρᾶπευσεν.]  
 When Philip, King of Macedonia, intended to destroy the Liberty of Greece, Demosthenes opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of Athens, called his *Philippics*. Philip, therefore, courted *Æs-*

*chines*, Demosthenes's Rival in Eloquence, and Antagonist in the Factions, then, subsisting in the City.

2. Σωκράτησ, ἢ αὐτὸσ.] Socrates was the Son of Sophroniscus, a Statuary, and Phaearete, a Midwife. *Diog. Laert.* — ἢ αὐτῆσ, even he, the wonderful Socrates.

“ ξεις λαμπράς, ἢ λόγους σεμνούς, ἢ σχῆμα εὐπρεπές, ἢ  
 “ τιμὴν, ἢ δόξαν, ἢ ἔπαινον, ἢ πραιδρίας, καὶ δύναμιν,  
 “ ἢ ἀρχάς, ἢ τὸ ἐπὶ λόγοις εὐδοκίμεῖν, καὶ τὸ ἐπὶ συνέσει  
 “ εὐδαμονίζεσθαι, χιτώνιον τε πιναρὸν ἐνδύσει, καὶ σχῆμα  
 5 “ δυλοπρεπές ἀναλήψῃ, καὶ μοχλία, ἢ γλυφεῖα, ἢ κοπέας,  
 “ καὶ κολαπτήρας ἐν τοῖν χεροῖν ἔξεις, κάτω νευκῶς εἰς τὸ  
 “ ἔργον χαμαίπετις, καὶ χαμαΐζηλος, καὶ πάντα τρόπον  
 “ ταπεινός·<sup>1</sup> ἀνακύπτων δὲ ὑδέποτε, ὑδὲ ἀνδρῶδες, ὑδὲ  
 “ ἐλευθέριον, ὑδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὐ-  
 10 “ ρυθμα, καὶ εὐσχήμονα ἔσαι σοι, προνοῶν, ὅπως δὲ αὐτὸς  
 “ εὐρυθμὸς τε, καὶ κόσμιος ἔσῃ, ἥκιστα πεφρονητικῶς, ἀλλ’  
 “ ἀτιμότερον ποιοῶν σεαυτὸν λίθων.”

5. Ταῦτα ἔτι λεγῶντις αὐτῆς, ἢ περιμείνας ἐγὼ τὸ τέ-  
 λος τῶν λόγων, ἀνασάς ἀπεφινάμην· καὶ τὴν ἄμορφον ἐκεί-  
 15 νη, καὶ ἐργαστικὴν ἀπολιπὼν, μέμβαινον πρὸς τὴν Παιδείαν  
 μάλα γεγιθῶς, καὶ μάλισα, ἐπεὶ μοι καὶ εἰς τὴν ἦλθεν ἡ  
 •κυϊάλη, καὶ ὅτι πηγάς εὐθὺς ἔκ ὀλίγας ἀρχομένῳ μοι  
 χθῆς ἐνέβριφατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον  
 ἠγανάκξει, καὶ τῷ χεῖρι συνεκρότει, καὶ τὰς ὀδόντας ἐπέπριε·  
 20 τέλος δὲ, ὡσπερ τὴν Νιόβην ἀκρόμεν, ἐπεπήγει, καὶ εἰς  
 λίθον μέμβεβλητο. Εἰ δὲ παρὰδόξα ἔπαθε, μὴ ἀπισήσῃ·  
 θαυμαστοίτοι γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπι-  
 δῶσα. “ Τοιγαρῶν ἀμείφομαί σε ἔφη) τῆς δὲ τῆς δικαιο-  
 “ στύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἐλθὲ ἦδη,  
 25 “ ἐπίβηθι τότε τῷ ὀχήματός, (δείξασά τι ὄχημα ὑπο-  
 “ πτέρων ἵππων τιῶν, τῷ Πηγάσῳ εἰσικότων) ὅπως ἴδῃς οἶα  
 “ καὶ ἠλίκα μὴ ἀκολαθῆσας ἐμοὶ ἀγνοήσῃν ἔμελλες.” Ἐπεὶ  
 δὲ ἀνῆλθεν, ἡ μὲν ἔλαυνε, καὶ ὑψιτιόχει. Ἀρθεῖς δὲ εἰς  
 ὕψος, ἐγὼ ἐπεσκόπην, ἀπὸ τῆς ἑὼ ἀρξάμενος ἄχρι πρὸς  
 30 ἐσπέραν, πόλεις καὶ ἔθνη, καὶ δήμους,<sup>2</sup> καθάπερ ὁ Τριπτό-

1. ἀνακύπτων.] Ἀνακύπτω is, properly, said of a Bird *lifting up his Head*, as he drinks. *Bud.*

2. καθάπερ ὁ Τριπτόλεμος.] The Fable of *Triptolemus* is; That *Ceres*, in the Time of her Wanderings through the World, in Quest of her Daughter, *Proserpine*, whom *Pluto* had stolen

from her, sojourned with *Celeus*, King of *Attica*, and instructed his Son, *Triptolemus*, in the *Culture and Use of Corn*; after which, she mounted him upon a winged Dragon, which flew all over the Earth with him, while he, in the mean Time, scattered down Seed upon the Earth, as he

λεμος ἀποσπείρων τι ἐς τὴν γῆν. Ἰ. Οὐκέτι μὲν τοι μέμνημα ὅ, τι τὸ σπειρόμενον ἐκείνο ἦν, πλὴν τῦτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπήγαν, καὶ μετ' εὐφροσύνης, καθ' ὅς γενομένη τῇ πτήσει, ἡ παρ' ἐμὸν. Δείξασα δέ μοι τὰ τσαῦτα, καὶ μὲ τοῖς ἐπαγγῆσιν ἐκείνοις, ὅ ἐπανήγαγεν αὐθις, ἔκτετι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἦν εἶχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκεν εὐπάρυφός τις ἐπανήκειν. Καταλαβῶντα ἦν καὶ τὸν πατέρα ἐσῶτα, καὶ περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, καὶ μὲ, οἷος ἤκοιμι καὶ τι καὶ ὑπέμνησεν, οἷα μικρῶ δεῖν περὶ ἐμοῦ 10 ἐβλεύσαντο.

6. Ταῦτα μέμνημα ἰδῶν, ἀντίπαυς ἔτι ὢν, ἐμοὶ δοκεῖ ἔκταραχθεῖς, πρὸς τὸν τῶν πλιγῶν φόβον. — Μελαξὺ δὲ λέγοντος, “<sup>3</sup> Ἡρακλῆς (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον, καὶ δικανισκόν.” Εἶτ' ἄλλος <sup>4</sup> ὑπέκρυσσε, “ Χειμερινὸς 15 “ ὄνειρος, ὅτε μήκισαί εἰσιν αἱ νύκτες· ἢ τάχα πρὸς τρι- “ ἐσπερος, ὡς περὶ ὁ <sup>5</sup> Ἡρακλῆς καὶ αὐτός ἐσι. Τί δ' ἦν “ ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι “ παιδικῆς νυκτός, καὶ ὀνείρων παλαιῶν, καὶ ἤδη γε Ἡρακλότων; “ ἔωλος γὰρ ἢ ψυχρογία. — Μὴ <sup>6</sup> ὀνείρων τινῶν ἡμᾶς 20 “ ὑποκριτάς τινος ὑπέκρινεν.” — Οὐκ, ὦ γαθέ· <sup>7</sup> ἔδὲ γάρ.

was carried along. The Foundation of this Fable was, that he wrote several Books of *Husbandry*, which were carried to several Countries, in a Ship, called the *Dragon*.

1. Οὐκίσι μέμνημαι.] *Lucian*, through *Modesty*, says he does not remember what it was he himself sawed. But he means the *Publishing* of his admirable *Writings*, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

2. παρ' ἐμὸν.] They waited upon, or, escorted him.

3. Ἡρακλῆς.] Proper Names, in *ης*—*εις*, often make their Vocative Case in *εις*.

4. ὑπέκρυσσε.] *Succinuerit*, that

is, will put in his *Word*: Which Metaphor is taken from *playing the Bass* to a Harp, or other String Instrument, as is signified by the Verb *ὑποκρῆναι*, to strike under the Treble, or to play the Bass to it. See *Steph.*

5. Ἡρακλῆς.] It hath been fabled, that *Jupiter* spent three Nights with *Alcmena*, when he begat *Hercules*.

6. ὀνείρων τινῶν ἡμᾶς ὑποκριτάς τινος.] I cannot but think τινῶν and τινος, here, strange Language; and that, because τινῶν appears to me to carry a quite trifling Meaning.

7. ἔδὲ γὰρ ὁ Ξενοφῶν, &c.) In this Sentence, I meet with several Particulars, for which I cannot account, with any great

ὁ Ξενοφῶν ποτε διηγόμενος τὸ ἐνύπνιον. ὡς ἐδόκει αὐτῷ, καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ. καὶ τὰ ἄλλα. Ἴσε γὰρ ἔχ ὑπόκρισιν τὴν ὄψιν ἔδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξήκει, καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποδῶσει πραξμάτων, περιεσῶτων πολε-

Satisfaction to myself. Such as, *in the first place*, the Nominative Case Ξενοφῶν, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. *Secondly*, the two next ῥ's, one followed by the Preposition ἐν, with the Dative Case πατρῴᾳ οἰκίᾳ; and the other, very strangely, by the Accusative τὰ ἄλλα; which seems to have but a forced dependance on either this latter ῥ, or any other Word, either expressed or understood, in the Sentence. *Thirdly*, γὰρ seeming to begin a distinct Sentence with ἴσε, that precedes it. *Fourthly*, The Want of ὅτι after γὰρ, to bring in διεξήκει below, with Justness, if it ought to be brought in after γὰρ. *Fifthly*, the great Obscurity of the Word ὑπόκρισιν; in this Place. And, *Sixthly*, the Uncertainty whether εἶναι should be, here, understood, thus, ἴσε γὰρ ὄψιν ἔχ εἶναι ὑπόκρισιν; or whether *Lusian* meant, thus, ἴσε γὰρ ὅτι (ὅτι being understood) ἐ διεξήκει τὴν ὄψιν ὧς (ὡς also being understood) ὑπόκρισιν, ἔδὲ ὡς ἐγνωκῶς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληροῦσαι ταῦτα. The Light that History affords to this passage is, that *Xenophon*, upon two great Exigencies in the famous Retreat of the Ten thousand *Greeks* out of *Asia*, dreamed two Dreams; one, a little before he was chosen Leader of that Retreat, and one after. The former Dream was, "That his Father's House

"was set all in a Flame, by "Lightning," which, in his own Mind, he interpreted two Ways: *First*, "as a Light from *Jupiter*, "to lead the *Greeks* out of the "Difficulties they then were in;" or, *Secondly*, "as portending a "further Embarrassment of their "Retreat." But there is no Mention made that *Xenophon*, then, told his Friends, or any of the Army, of this Dream; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other Dream was, "That "he saw himself bound with "Chains, but that they soon "loosened of their own Accord, "so as to leave him quite at "Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his Dream; who thereupon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident, found fordable; whereupon, the Army passed over, and then, routing the Enemy, got clear away. See *Xenoph. Anab. Lib. iii. et iv. Nov.*, it



μῶν ἀλλά τι ἢ χρήσιμον εἶχεν ἢ διήγησις. Καὶ τοίνυν  
καὶ γὰρ τῆτον ὄνειρον ὑμῖν διηγησάμεν ἐκείνῃ ἕνεκα, ὅπως οἱ  
νέοι πρὸς τὰ βέλτιω τρέπωνται, ἢ παιδείας ἔχωνται ἢ  
μάλις, εἴ τις αὐτῶν ὑπὸ πείρας ἐθελοκακεῖ, καὶ πρὸς τὰ

seems likely, from the Expressions, *πατρῴα οἰκία*, and *περισώτων πολυμῶν*, that *Lucian*, here, had an Eye to both the above *Dreams*: but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, communicated it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, ἢ ἐν τῇ πατρῴᾳ οἰκίᾳ, and ἢ τὰ ἄλλα; for these Expressions seem to imply as much, as if he had said, ἢ τὸ ἐν τῇ πατρῴᾳ οἰκίᾳ. καὶ τὰ ἄλλα ἘΝΤΙΝΙΑ, "both that in his Father's House, and his other *Dreams*." The only Meanings, in which the word *ὑπόκρισις* hath been explained by *Stephanus*, are three: 1st, *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2dly, *Histrionis Gestus personam alienam representantis*. And 3dly, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

*Cantando tu illum*, &c.—And these, I believe, will be found the only Senses, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to think, that its Meaning, here, must be taken from the first Signification; and, accordingly, I take *Lucian* to have spoken, here, in this Manner. "For you know" "that he told" "his *Vision*, not as a *Simulation*;" "that is, not as if he proposed to

"pass it upon his Hearers for  
"one Thing, while he privately  
"intended another, which they  
"must guess at, or find out by  
"the Way of Interpretation; for  
"that would be the same Weak-  
"ness, that I imagine some might  
"charge me and my *Dream* with.  
"No: *Xenophon* intended not an  
"*ὑπόκρισιν*, but something plain,  
"clear, and useful; and such al-  
"so is my Intention." From all  
the above considerations, I have  
given the whole Passage such a  
Meaning as you see, here, and in  
my *Translation*, and which is fur-  
ther illustrated by this Note.  
But I confess, after all, that I  
have not been able to reduce the  
*Text* to Classical *Greek*; and  
therefore, being dissatisfied both  
with it and my own *Interpreta-  
tion*, should be very glad to be  
better informed. I will not omit  
the other *Translation* of so  
intricate a Passage: "Nequa-  
quam, ὁ bone: Quoniam ne-  
que *Xenophon* quondam expo-  
nens Somnium illud, quo pac-  
to illi visum fuerat in domo pa-  
terna; et deinceps nōstis Vi-  
sionem, non ut Conjectationem,  
propositam tanquam nugari sta-  
tuisset, illa narravit, præsertim  
in bello, et summâ rerum de-  
peratione constitutus, &c."—  
There is a seeming Relation be-  
tween *ὑποκρίσας*, above, and ὑ-  
πόκρισις, here; but, as *ὑποκριτῆς*  
there, must signify *Interpres*, ὑ-  
πόκρισις, considered as related to  
it, should necessarily signify *Inter-  
pretatio*; for which Meaning  
I can see no Reason, in this Place.  
A Friend hath observed, that, by  
*ὑπόκρισις*, probably, is meant "an

ἤτις ἀποκλίνει, φύσιν ἐκ ἀγενῆ διαφθέρων. Ἐπιφύωσθή-  
 σεται, εὖ οἶδ', ὅτι καὶ κεῖνος ἀκύσας τῆ μύθη, ἰκανὸν ἐαυ-  
 τῷ παραδειγμα ἐμὲ προσησάμενος, ἐννοῶν οἷος μὲν ὢν, πρὸς  
 τὰ κάλλιστα ὠρμήσα, καὶ παιδείας ἐπεθύμησα, μηδὲν ἀπο-  
 5 δειλιάσας πρὸς τὴν πενίαν τὴν τότε· οἷος δὲ πρὸς ὑμᾶς ἐ-  
 πανελίλυθα, εἰ καὶ μηδὲν ἄλλο, ἕδενός γ' ἔν τῶν λιθογλύφων  
 ἀδοξότερος.

"*Invention, or Fiction;*" as if *Lu-*  
*cian* had said, that "*Xenophon*  
 " told his *Dream*, as a real *Vision*,

" not as a *Fiction*" of his own,  
 only to amuse, or entertain.

### ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole Heaven of the Heathen Gods, together with the silly I-  
 dolatry with which they were worshipped, are, here, most hu-  
 morously ridiculed.

ΖΕΥΣ. ΜΗΚΕΤΙ τονθορίζετε, ὦ Θεοὶ, μηδὲ κατὰ γω-  
 νίας συσρέφομενοι, πρὸς ἑς ἀλλήλους κοινολο-  
 γεῖσθε ἀγανακτῆτες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τῆ  
 συμπόσιος. Ἄλλ' ἐπεὶ περ ἀποδέδοται περὶ τῶν ἐκκλη-  
 5 σία, λεγέτω ἕκαστος ἐς τὸ φανερόν, τὰ δοκῶντά' οἱ, καὶ κα-  
 τηγορεύτω. Σὺ δὲ ἢ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ  
 ἐκ τῆ νόμου. ἙΡΜ. Ἰ. Ἄκουε, σίγα. Τίς ἀγορεύειν βυλέται  
 τῶν τελείων Θεῶν, οἷς ἕξειν; ἢ δὲ σκέψις περὶ τῶν μετοί-

1. Ἄκουε, σίγα. Τίς ἀγορεύειν,  
 &c.] The Cryer, in the *Athenian*  
*Assembly*, made two Proclama-  
 tions: The first was, Τίς ἀγορεύ-  
 ει βυλέται τῶν ὑπὲρ πεντήκοντα ἔ-  
 στη γεγονότων; *Who of those above*  
*fifty Years of Age, hath a Mind to*  
*speak?* And, when the old Men

had spoken, he made this Second  
 Proclamation; Λέγειν τῶν Ἀθηναί-  
 ων οἷς ἕξει, *Any of the Athenians,*  
*for whom it is lawful, may speak;*  
 for none, under Thirty, had a  
 Right to speak, as neither had  
 the μέτοικοι, or the ξένοι. See *Pat-*  
*ter.*

κων καὶ <sup>1</sup> ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέφεις εἰπεῖν. ΖΕΥΖ. Τὸ κήρυγμα ἤδη ἐφίησιν ὡσεὶ ἔδεν ἐμῷ δέησι. ΜΩΜ. Φημί τοίνυν δεινὰ ποιεῖν ἐνίης ἡμῶν, οἷς ἔκ ἀπόχη θεὸς ἐξ ἀνθρώπων αὐτὰς γεγενησθαι, ἀλλ' εἴ μὴ καὶ τὸς ἀκολούθους, καὶ θεράποντας αὐτῶν <sup>5</sup> ἰσολίμους ἡμῖν ἀποφανῶσιν, ἔδεν μέγα, ἔδὲ γεανικὸν εἶονται ἐργάζεσθαι. Ἀξιώ δὲ, ὦ Ζεῦ, μετὰ παρρησίας μοι δῆναί εἰπεῖν· ἔδὲ γὰρ ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ ἔδεν ἂν κατασιωπήσομαι τῶν ἢ καλῶς γιγνομένων. Διελέγχω γὰρ ἅπαντα, καὶ <sup>10</sup> λέγω τὰ δοκῦντά μοι ἐς τὸ φανερὸν, ἔτε δεδιώς τινα, ἔδὲ ὑπ' αἰδῶς ἐπικαλύπτων τὴν γνώμην ὡσεὶ καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, διμυσίως τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπέπερ ἔξεισι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, ἐδίδως μετ' ἔξουσίας <sup>15</sup> εἰπεῖν, ἔδεν <sup>2</sup> ὑποσειλάμενος ἐξῶ.—Πολλοὶ γάρ, φημί, ἔκ ἀγαπῶντες, ὅτι αὐτοὶ μέλεχθαι τῶν αὐτῶν ἡμῖν ξυνοδῶν, καὶ εὐωχῆσαι ἐπίσης (καὶ ταῦτα, θεῶσι ἐξ ἡμισείας ὄντες) ἔτι καὶ τὸς ὑπὲρέτας, καὶ διασώτας τὸς αὐτῶν ἀνήγαγον ἐς τὸν ἔρανον, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς τε <sup>20</sup> <sup>3</sup> νέμονται, καὶ θυσιῶν μέλεχθαι, ἔδὲ καταβαλόνης ἡμῖν τὸ

*Mercury's Proclamation*, here, seems to be made up out of the above two. For *τελείων θεῶν* answers to *Men above Fifty*, in the *Former*; and *οἷς ἔξεισι* is a Part of the *Latter*, and seems to be levelled at those Deities who, being *ξῖνοι* and *μέτοικοι* in Heaven, had, therefore, no Right to speak, in this *Assembly of the Gods*, and are, hereby, warned against presuming so to do.

1. *Ξῖνοι*, at *Athens*, were only *Sojourners* who lodged there, for some short Time. The *μέτοικοι* were such as, being first registered in the Court of *Arcopagus*, took up their Abode in the City, and followed any lawful Business they pleased; but were

not allowed to vote in the *Assemblies*, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by *Patrons*, called *προστάται*, as hath been already observed. They also paid a yearly Tribute to the State, called *μετόικιον*, which is mentioned, a little below. See *Potter's Antiqu.*

2. *ὑποσειλάμενος*.] Ὑποσελάμαι, *animo contrahor*, I am afraid. Steph.

3. *νέμονται*.] *Stephanus* shews, that from *νέμω*, *distribuo*, come *νέμω* and *νέμομαι*, *possideo-quod aliquis-meum-partitus-est*.

μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμι, ἀλλὰ σαφῶς, καὶ διαρρήδιον λέγε, προσθεὶς καὶ τῆνομα. Νῦν γὰρ εἰς τὸ μῖσον ἀπέριπταί σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιασθῆν ὄντα, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὐγε, ὦ Ζεῦ, ὅτι καὶ παροβρύνεις με πρὸς τὴν παρρησίαν. Ποιῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον. "Ωσε ἔρῳ καὶ τῆνομα.—Ὁ γὰρ τοι γενναῖότατος Διόνυσος ἡμιάθρωπος ὢν, ἔδδ' Ἑλλην μιστρόθεν, 10 ἀλλὰ Συροφοίνικός τίνος ἐμπόρου τῷ Ἰ Κάδμω θυγατρὶδῆς, ἐπεὶπερ ἠξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν ἢ λέγω, ἔτε 2 τὴν μίτραν, ἔτε τὴν μέθην, ἔτε τὸ βασίλειον πάντες γὰρ οἶμα ὄρατε ὡς Δῆλος, καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτῃ ἔωθεν ἀποπνέων. Ὁ δὲ, καὶ ὅλην 3 φρα- 15 τρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χρόνον ἐπαγόμενος πάρεσι, καὶ θεὸς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σιληνόν, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ ἀπόλους τὰς πολλὰς, σκιρτητικὰς ἀνθρώπων, καὶ τὰς μορφὰς ἀλλοκότους ὢν ὁ μὲν, κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας εἰς τὸ κάτω αἰγί ἐοικώς, καὶ γένειον βα- 20 θὺ καθειμένος, ὀλίγον τράγυ διαφέρων ἐστίν· ὁ δὲ, φαλακρὸς γέρων, σιμὸς τὴν ῥίνα, ἐπὶ ὄντα τὰ πολλὰ ὀχόμενος, 4 Λυδὸς ἔτος· οἱ δὲ Σάτυροι ὀξέεις τὰ ὦτα καὶ αὐτοὶ φαλακροὶ, κέρασιν (οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἐχουσι δὲ 5 καὶ ἄρα

1. Κάδμω θυγατρὶδῆς.] *Momus* calls *Cadmus* a *Merchant*, because he was the Son of *Agenor*, King of the *Phenicians*, who, in his Reign, were the greatest *Traders* in the World—*Θυγατρὶδῆς*—*ἡ*. This Nominative Case is a Contract from *Θυγατρὶδῆος*, and signifies a *Grandchild* by the *Daughter*.

2. τὴν μίτραν.] This may be the Accusative Case, of *κατὰ* understood.

3. φρατρίαν.] After *Cecrops* had settled a Form of Government among the *Athenians*, he, for the better Conducting of public Business, divided the

whole People of *Attica* into four φύλαι, or Tribes, and each Tribe into three φρατρίαι's, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and, again, into twelve Tribes, as Dr *Potter* and *Stephanus* shew. And it must, thence, follow, that the φρατρίαι were also multiplied.

4. Λυδὸς.] *Silenus*, the Foster-father of *Bacchus*.

5. καὶ ἄρα.] *Tails* also: That is, beside their other Deformities.

ἅπαντες. Ὅρατε οἷος ἡμῖν θεὸς ποιεῖ ὁ γεννάδας; εἶτα θαυμάζομεν, εἰ καταφροῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες ἔτω γελοῖος θεὸς, ἢ τερασίος; ἐγὼ γὰρ λέγειν, ὅτι ἢ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην ἔσαν αὐτῷ, τὴν Ἀριάδην (ἣς καὶ τὸν σέφανον ἐγκατέλεξε τῷ τῶν ἀσέρων χορῷ) 5 τὴν δὲ Ἰκαρίην τῷ γεωργῷ θυγατέρα. Καὶ (ὁ πάντων γελοϊότατον, ὃ θεοῖ) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τῆτον ἀνήγαγε, ὡς μὴ ἀνιῶτο ἡ παῖς εἰ μὴ ἔξει ἐν τῷ ἔρανῳ τὸ ζύνθηες ἐκεῖνο, καὶ ὅπερ ἡγάπα κυνίδιον αὐτῆς. Ταῦτα ἔχ' ἕβρις ὑμῖν δοκεῖ, καὶ παρονία, καὶ γέλως;— Ἀκῶσασε 10 δ' ἔν καὶ ἄλλος.

3. ΖΕΥΣ. Μιδέν, ὃ Μῶμε, εἶπης, μήτε περὶ Ἀσκληπιῶ, μήτε περὶ Ἡρακλέος ὁρῶ γὰρ οἱ φέρη τῷ λόγῳ. Οὗτοι γάρ, ὁ μὲν αὐτῶν ἰᾶται, καὶ ἀρίσθισιν ἐκ τῶν νόσων, καὶ ἔσι

15

— πολλῶν ἀντάξιος ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ὧν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίαλο τὴν ἀθανασίαν. Ὡσε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σέ, ὃ Ζεῦ, πολλά εἰπεῖν ἔχων. Καίτοι εἰ μιδέν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τῷ πυρός. Εἰ δὲ ἐξῆν ἢ 20 πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλά ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξει μάλισα. Μῶν δ' ἔν καμὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ μόνον τῆτο ἀκῶσά ἐσιν, ἀλλὰ καὶ ἄλλο τι περὶ σὺ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν. Ἐγὼ δὲ ἔτε ἐκείνοις πείθομαι, ἔτε 25 Ἀχαῶν Αἰγιεῦσιν, ὑποβολιμαῖόν σε εἶναι φάσκουσιν.— Ἄ δὲ μάλισα ἐλεγχθῆναι δεῖν ἡγῶμαι, ταῦτα ἐρῶ. Τὴν γάρ ται ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τῷ νοθευθῆναι ἡμῶν τὸ ζυνέδριον σὺ, ὃ Ζεῦ, παρέσχες, δητηταῖς ἐπιμιγνύμενος, ἢ κατιῶν παρ' αὐτάς ἐν ἄλλοις ἄλ- 30 τῶ σχήματι. Ὡσε ἡμᾶς δεδιέναι, μὴ σε καταθύσῃ τις ξυλλαβῶν, ὅπότ' ἂν ταῦρος ἦς, ἢ τῶν χρυσοχῶν τις κατερβάζετα χρυτὸν ὄντα καὶ ἀντι Διός, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλῶσιον ἡμῖν γένῃ. Πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν ἔ- 35 ρανὸν τῶν ἡμιθέων τέτων· ἔ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ

ὁ Ἡρακλῆς μὲν θεὸς ἀπέδειχθη, ὁ δὲ Εὐρύσθευς, ὃς ἐπέταττον αὐτῷ, τέθνηκε, καὶ ἴπλησιον Ἡρακλῆς νεώς, οἰκέτη ὄντος, καὶ Εὐρύσθεως τάφος, τῷ δεσπότῃ αὐτῷ. Καὶ πάλιν ἐν Θήβαις, Διόνυσος μὲν θεός· οἱ δ' ἀνέψιοι αὐτῷ, 5 ὁ Πενθεύς, ὁ Ἀκλαίων, καὶ ὁ Λεάρχος, ἀνθρώπων ἀπάντων<sup>2</sup> κακοδαίμονές εἰσι. Ἄφ' ἧ δὲ ἀπαξ σὺ, ὦ Ζεῦ, ἀνέωξας τοῖς τοιούτοις τὰς θυράς, καὶ ἐπὶ τὰς θνητὰς ἐτράπη, ἀπαντες μεμίμηντά σε· καὶ ἔχι ἄρρενες μένον, ἀλλ' (ὅπερ αἰσχισον)<sup>3</sup> καὶ αἱ θήλειαι θεαί. Τίς γὰρ ἔκ οἶδε τὸν 10<sup>4</sup> Ἀγχίσιν, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὸς ἄλλας; ὥσε ταῦτα μὲν ἕασθαι μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῷ Γανυμήδους, ὦ Μῶμε, εἶπης·

1. *πλησιον.* Near to one another are, forsooth, the Temple of Hercules, who was but a Servant, and only the Tomb of Eurystheus, his Master.

2. *κακοδαίμονές εἰσι.*] This appears from the following Mythology: When Cadmus could not find his Sister, Europa, not daring to return to his Father, Agenor, who had sent him in Quest of her, with strict Orders, never to return without her, he came into Greece, where he introduced the Use of Letters, and built the City of Thebes in Bastia. Being, at length, turned out of his Kingdom by Amphion and Zethus, the Gods, in Compassion to him, turned him into a Serpent. See Ovid. Met.

By his Wife, Hermione, he had four Daughters Semele, Agave, Ino, and Autonoe—When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno: She, therefore, was burned alive, while he approached her with Thunder and Lightning—Agave, with her Bacchanals, tore her own Son, Pentheus, in Pieces, for contemning the Rights of Bacchus, while they

celebrated them.—Ino, having severely treated Phryxus and Helle, the Children of her Husband, Athamas, by his former Wife, Nephele, had, first, the Mortification of seeing Athamas, in a Fit of Rage, slay her Son, Learchus; and, then, was, with her other Son, Melicerta, in her Arms, driven by him into the Sea.—And, lastly, Autonoe's Son, Actaeon, being turned into a Stag by Diana, for his having seen her naked, was torn in Pieces by his own dogs. Ovid.

3. *καὶ αἱ θήλειαι θεαί.*] There seems to be a good deal of Humour in this Expression, as if he had said, *ay and the delicate puny Goddesses too.* Homer, but not in the Way of Humour, hath the same Sort of Expression, as, Ἥθη θηλῆς εἴσα, Il. xix. and Αἴθη θηλῆς εἴσα, Il. xxiii. And, perhaps, this of Lucian is a Sneer upon the Epithet, θηλῆς, thus applied; because, to say a Female Goddess, or a Female Woman, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

4. Ἀγχίσιν.] Venus had an Amour with Anchises, Aurora with Titonus, Luna with En-

χαλεπανῶ γάρ, εἰ λυπήσεις τὸ μεράκιον, ὀνειδίσας ἐς τὸ γένος. ΜΩΜ. Οὐκᾶν μηδὲ περὶ τῆ ἀετῦ εἶπω, ὅτι κῆ ἔτος ἐν τῷ ἔρανῷ ἐσιν, ἐπὶ τῆ βασιλείᾳ σκήπτρα καθεζόμενος, κῆ μονοκνῆχι ἐπὶ τὴν κεφαλὴν σε νεοτρεύων, θεὸς εἶναι δοκῶν; ἢ κῆ τῆτον τῆ Γανυμήδους ἕνεκα ἐάσομεν; ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, καὶ ὁ Κορυβαῖς, κῆ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπισκεκλήθισαν ἔτοι; ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κίνδυν, καὶ τὴν τῖάραν, ἔδὲ ἐλληνίζων τῇ φωνῇ, ὡσεὶ ἔδ' ἢ προπίη τις, ξυνίησι; Τσιγαρῶν οἱ Σκύθα, καὶ οἱ Γέται ταῦτα ὀρώντες αὐτῶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ 10 ἀπαθανατίζεσσι, καὶ θεὸς χειροτονῶσιν, ἕς ἂν ἐθελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις δῦλος ὦν, παρενεγράφη, ἕκ οἷδ' ὅπως διαλαθῶν. Κάττοι ταῦτα πάντα, ὦ θεοί, μέτρια. Σὺ δὲ, ὦ κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμῆνε Αἰγύπτιε, τίς εἶ, ὦ βέλτισε, ἢ πῶς ἀξιοῖς θεὸς εἶναι ὑλακ- 15 τῶν; τί δὲ βεβλόμενος, καὶ ὁ Μιμφίτης ἔτος<sup>2</sup> ταῦρος, ὁ ποικίλος, προσκυνεῖται, καὶ χρᾶ, καὶ προφῆτας ἔχει; ἀσχύνομα δὲ ἱβιδας, καὶ πιθήκας εἰπεῖν, καὶ τράγους κῆ ἄλλα πολλῶ γελοῖότερα, ἕκ οἷδ' ὅπως ἐξ Αἰγύπτου παραβυσθενῆα ἐς τὸν ἔρανόν. Ἄ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὀρώντες ἐπί- 20 σης, ἢ καὶ μᾶλλον ὑμῶν προσκυνέμενα; ἢ σὺ, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὴν κριῶ κέρατα φύσωσί σοι; ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἔν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐσι, καὶ ἔσπᾶνυ χρῆ καταγελαῖν ἀμύησον ἔνθα. ΜΩΜ. Πάνυ γῆν μυσηρίων, 25 ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδένα, θεὸς μὲν, τῆς θεὸς κυνοκεφάλως δὲ, τῆς κυνοκεφάλως.

5. ΖΕΥΣ. Ἐα, φιμί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γάρ περὶ τῶτων ἐπισκεφόμεθα ἐπὶ σχολῆς. Σὺ δὲ τῆς ἀλλως λέγε. ΜΩΜ. Τὸν Τροφώνιον, ὦ Ζεῦ, καὶ ὁ μάλισά 30 με ἀποπνίγει, τὸν Ἀμφίλοχον ὃς ἐναγῶς ἀνθρώπων, καὶ<sup>3</sup> μητραλοῖς υἱὸς ὦν, δεσπιδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευ-

*dymion*, and *Ceres* with *Jason*: Whose Stories see, in your Dictionary.

1. κυνοπρόσωπε.] This was *Anubis*, an Egyptian Idol, in the Form of a Dog.

— *Latrator Anubis.*

*Virg. Æn. viii.*

2. ταῦρος.] *Osiris.*

3. μητραλοῖς.] The Nominative Case is *μητραλοῖας*. That *Amphiarus*, the Father of

δόμενος τὰ πολλὰ, καὶ γοιτεύων τοῖν δυοῖν Ὀβολοῖν ἕνεκα. Τοιγαρῶν ἔκ ἔτι σὺ, ὦ Ἀπολλον, εὐδοκιμεῖς, ἀλλὰ ἦδη πᾶς λίθος, καὶ πᾶς βωμὸς χρησιμώδεϊ, ὃς ἂν ἐλαίῳ περιχυθῆ, καὶ σεφάνης ἔχη, ἢ γόητος ἀνδρὸς εὐπορήσῃ, οἷοι πολλοὶ εἰσιν. Ἦδη καὶ ὁ Πολυδάμαντος τῷ ἀθλητῷ ἀνδριᾶς ἰᾶται τὸς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἐκτορι Δύσει ἐν Ἰλίῳ, καὶ Πρωτεσιλάῳ κατανηκρῦ ἐν Χερρόνησῳ. Ἀφ' ἧ δ' ἔν τούτοις γεγόναμεν, ἵ ἐπιδέδωκε μᾶλλον ἢ ἐπιορκία, καὶ ἱεροσυλία ἢ ὄλως, καταπε-  
 10 φρονήκασιν ἡμῶν, εὖ ποιῆντες.—Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρεγγραπτῶν.—Ἐγὼ δὲ ἢ ξένα ὀνόματα πολλὰ ἦδη ἀκύνων, ἔτε ὄντων τινῶν παρ' ἡμῖν, ἔτε συστῆναι ὄλως δυναμένων, πάντῳ, ὦ Ζεῦ, καὶ ἐπὶ τέτοις γελῶ. Ἦ πῶ γάρ ἐσιν ἢ πολυθρύλλητος ἀρετῆ, καὶ φύσις, καὶ εἰμαρμένη, καὶ  
 15 τύχη, ἀνυπόστατα, καὶ κενὰ πρᾶγματων ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως αὐτοσχέδια ὄντα, ἔτω τὸς ἀνοήτους πέπεικεν, ὥστε ὑδεῖς ἡμῖν, ὑδὲ Δύειν βέλεται, εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παραστήσῃ, ὅμως τὴν τύχην πρᾶξουσιν τὰ μεμοιραμένα, ἢ ἄ ἐξ  
 20 ἀρχῆς ἐκάσῳ ἐπεκλώσθη. Ἦδέως ἂν ἔν ἐροίμην σε, ὦ Ζεῦ, εἴ πῃ εἶδες ἢ ἀρετὴν, ἢ φύσιν, ἢ εἰμαρμένην. Ὅτι μὲν γάρ καὶ σὺ ἀκύνεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἴ μὴ κωφός τις εἶ, ὡς βοῶντων αὐτῶν μὴ ἐπάειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γέν

*Amphilochus*, was a Parricide, is what I cannot find, any where.

1. ἐπιδέδωκε.] When the Verb ἐπιδίδωμι, which, strictly, and naturally, signifies no more than *do insuper*, or *dono praterca*, is used to signify *proficio*, or, *augeor*, as, in this Place, it seems to me to have made a very odd Transition, from its first, to this other Meaning: For, when it signifies *do insuper* it always hath after it the Accusative Case of the Thing added, either expressed, or very plainly understood; as appears from *Stephanus's* Quotations, ἐκ τῶν οἰκείων ἀλλὰ ἐπι-

διδᾶναι, and ἐγὼ δὲ τοι ἐκ ἐπιδώσω. *Plato*, and *Hesiod*. But, in the Signification of *proficio*, as we see it, here, it is put, absolutely, and, as it were, by Force, for that Meaning, as it stands by itself without any Case, either expressed, or easily understood. The usual Way of accounting for Acceptations of this Kind is to say, That they are Idioms, and that the Language will have it so. But I cannot help Thinking, after all, that there really is a Case still understood, and that this Mode of *Speech* before us is intended thus, ἐπιδέδωκε ἘΑΤ- ΤΗΝ μᾶλλον ἢ ἐπιορκία, “ Perju-



τὰς πολλὰς ἀχθόμενες μοι λέγοντι, καὶ συρίττοιτας, ἐκείνας  
 μάλινα, ὧν καθήφατο ἡ παρρησία τῶν λόγων. Πέρασ γέν,  
 εἰ ἐθέλεις, ὦ Ζεῦ, Ψήφισμά τι περὶ τῶτων ἀναγνώσομαι  
 ἡδὴ ξυγγεγραμμένον. ΖΕΥΣ. Ἀνάγνωθι. Οὐ πάντα γὰρ  
 ἀλόγως ἠτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ ὅ  
 ἐπιπλεῖον ἂν γίγηται.

## Ψ Η' Φ Ι Σ Μ Α.

### ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας <sup>2</sup> ἐνόμου ἀγομένης, <sup>3</sup> ἐξδόμῃ ἰσταμένου

“ry hath given more of her-  
 self,” i. e. “hath increased.”

1. Ψήφισμα.] The Athenian  
 Ψήφισμα, or Decree, differed  
 from the Νόμος, or Law, in this,  
 that the Νόμος, was a general  
 and lasting Rule, but the Ψήφισ-  
 μα only respected particular Ti-  
 mes, Places, Persons, and other  
 Circumstances. Potter.

2. Ἐκκλησίας ἐνόμου.] Ἐνομος  
 signifies *intra Legem*: And, there-  
 fore, ἐκκλησία ἐνόμου signifies,  
 “an Assembly met together, as  
 “the Law directed.” We meet  
 this same Expression in the *Acts  
 of the Apostles*, chap. xix. ver. 39.  
 and our Translation renders it,  
 a lawful Assembly; by which  
 we are to understand, “an  
 Assembly convened and held,  
 “as the Law directed.” For an  
 Assembly may, in a certain Sense,  
 be lawful, and yet, not held  
 upon any direct Prescription of  
 the Law.

3. ἐξδόμῃ ἰσταμένου.] The Athe-  
 nian Month was divided into  
 three Decads of Days. The Days  
 of the first Decad were called  
 ἡμέραι μινὸς ἀρχομένης, or, ἰσταμέ-  
 νης; those of the second Decad,

μεσῆντος; and those of the third,  
 φθίνοντος, or, λήγοντος.

The first Day of the first  
 Decad, or the First of the  
 Month, was called νεομηνία, as  
 falling upon the New-Moon (or  
 rather, as being the first Day  
 of the Month; the Second, δεύ-  
 τερα ἰσταμένης; the Third, τρίτη  
 ἰσταμένης; and so on to δεκάτη  
 ἰσταμένης.

The first Day of the second  
 Decad being the Eleventh of  
 the Month, was called πρώτη  
 μεσῆντος, or, πρώτη ἐπὶ δέκα; the  
 second, δεύτερα μεσῆντος, or, δεύ-  
 τερα ἐπὶ δέκα; and so on to the  
 last Day of the second Decad, or  
 Twentieth of the Month; which  
 was called εἴκας.

The first Day of the third  
 Decad, or Twenty first of the  
 Month, was called πρώτη ἐπ’  
 εἰκάδι, or πρώτη λήγοντος; the  
 second of the third Decad, or  
 twenty-second of the Month, δεύ-  
 τερα ἐπ’ εἰκάδι, or δεύτερα λήγον-  
 τος; and so on to τριακάς, the  
 Thirtieth or Last.

Sometimes, they inverted the  
 Method of Reckoning, thus:  
 The first Day of the last Decad

ὁ Ζεὺς ἑπευλίανει, ἔπροῆδρευε Ποσειδῶν, ἐπέσῃται Ἀπόλ-

or the *Twenty first* of the Month, was called *φθίνοντος δεκάτη*; the *second* of the same Decad, or *Twenty-second* of the Month, *φθίνοντος ἑνάτη*; and so on upwards to *πρώτη φθίνοντος*, or, *τρίαικας*, after the Manner of reckoning the *Roman Nones*, *Ides*, and *Calends*.

By *Solon's* Regulation, every second Month had but twenty-nine Days, and the last Day of every Month was called *τρίαικας*, the *Thirtieth*, the *Twenty-second*, or, according to some, the *Twenty-ninth*, not being, in that Case, reckoned. The *τρίαικας* was likewise, by *Solon*, called *ἔνη ἔνεα*; because the Old Moon often ended, and the New began, on that Day.

And, lastly, the same was called *Δημήτριας*, from *Demetrius Phalereus*, who made every Month to consist of thirty Days, and, consequently, the Year of 360; for which, the *Athenians* erected 360 Statues to him. For all this, and more, see the most accurate *Dr. Potter*.

1. *ἑπυτάνει.*] By *Solon's* Plan of Government, the supreme Power of making Laws and Decrees was lodged in the People of *Athens*, but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privileges, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This Body of Men was called *βουλῆ*,

and consisted, in *Solon's* Time, of Four hundred Members; the Tribes of *Attica*, out of which they were chosen, being then but four. But, when *Clithenes*, eighty six Years after, divided the People into ten Tribes, he also increased the *βουλῆ* to Five hundred, by ordering that fifty Members should be elected out of each Tribe.

In this Senate, the fifty Representatives of each Tribe presided, Turn about; and each Fifty, for the Space of thirty-five Days, beginning with the Representatives of the first Tribe. The *presiding fifty* were called *πρυτανεῖς*; and the Space of thirty five Days, during which they presided, was termed *πρυτανεία*.

The same presiding Fifty again divided their Trouble, by agreeing that Ten only of them should preside, for the first seven Days of their Time; Ten more, for the next seven; and so on, till each Ten of the Fifty had taken a Turn of seven Days; which made five times seven, or thirty-five Days, that is, the *πρυτανεία*, or whole Time of the Tribe's presiding.

Now the Ten, whom the fifty *πρυτανεῖς* deputed out of themselves, were, for the Time being, called *πρόεδροι*; and one of these, again, who was chosen by Lot to preside, in Chief, was stiled *ἑπιστάτης*.

With Regard to the *ἐκκλησίαι*, or *Popular Assemblies*, the distinct Business of the *πρυτανεῖς* was to summon the People to meet; that of the *πρόεδροι*,

λων, ἐγραμμάτετε Μῶμος τῆς νυχθός, καὶ ὁ ὕπνος τὴν <sup>1</sup> γνώ-  
μην εἶπεν.— ἘΠΕΙΔΗ πολλοὶ τῶν ξένων, <sup>2</sup> ἔ μόνον Ἑλ-  
ληνες, ἀλλὰ καὶ Βάρβαροι, ἔδαμῶς ἄξιοι ὄντες κοινωεῖν ἡμῖν  
τῆς πολιτείας παρεγγραφέντες, ἐκ οἷδ' ὅπως καὶ θεοὶ δόξαν-  
τες, ἐμπεπλήκασιν μὲν τὸν ἕρανόν, ὡς μεσὸν εἶναι τὸ συμ- 5  
πόσιον ὅχλος ταραχῶδες πολυγλώσσων τινῶν, καὶ <sup>3</sup> ζυγκλύ-  
δων ἐπιπέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὡσεὶ <sup>4</sup> μνάς  
ἤδη τὴν <sup>5</sup> κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ  
ὑπὸ αὐθαδεῖας παρωσάμενοι τὰς παλαγὰς τε, καὶ ἀληθεῖς  
θεοὺς, προεδρίας ἠξιώκασιν ἑαυτὰς παρὰ πάντα τὰ πά- 10  
τρια, καὶ ἐν τῇ γῆ προτιμᾶσθαι θεῖοισι ΔΕΔΟΧΘΩ τῇ  
βελῆ, καὶ τῷ δήμῳ ζυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμ-

to lay before them what they were to deliberate upon; and that of the ἐπιστάτης, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

*Laws* and *Decrees* generally took their Rise in the βελή, or *Senate*; because the Persons, who composed it were Men of Learning, and great Knowledge in the true Interests of the Constitution; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. *Potter*.

It is to be observed, that *Jupiter* is, here, made to represent all the πρύτανεῖς, in his single Person, and *Neptune* the πρόεδροι; but *Apollo* and *Momus* only the single Officers, called ἐπιστάτης and γραμματεῖς; by which it appears, that a proper Pre-eminence is, here, preserved in the Distribution of these Offices,

1. γνώμην εἶπεν.] It is not meant, that *Hyrpnus* was the Person, who laid this *Decree* before the Assembly; but that he was the first Author of it. Γνώμην εἶπέν, *censere*, vel, *Auctor-essententia*. *Steph*.

There seems to be an humorous Allegory, in making the God of *Sleep* the Author of this *Decree*; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or Chimeras.

2. ἔ μόνον Ἑλληνες.] He speaks, in Conformity to the Usage in *Athens*, where, even, *Greeks* were reckoned ξένοι, or Strangers; to wit, such as came from *Ionia*, the Islands, or any other Colony. See *Potter*.

3. ζυγκλύδων.] Put for συγκλύδων, from the Nominative σύγκλυς — ὕδος, a Derivative from συγκαλίω, *copulatio*.

4. μνάς.] See the Note upon δραχμῶν, *Lib. 1. Dial. xi*.

5. κοτύλην.] See the Note upon χοίνικας, *Lib. 1. Dial. xvii*.

πῶ περὶ τροπᾶς χειμερινᾶς, ἐλίσθαι δὲ ἐπιγνώμονας τε-  
 λείας θεὸς ἐπ' αὐτῶν, τρεῖς μὲν, ἐκ τῆς παλαμᾶς βυλῆς τῆς ἐπὶ  
 Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς, τὸν Δία.  
 Τύττω δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν καθήξασθαι ὁμό-  
 5 σαντας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ,  
 κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξίῃσι ἕξυντελεῖν εἰς  
 τὸ συνέδριον. Τὴν δὲ ἦκειν μάρτυρας ἐπαγομένους ἐνώμους,  
 καὶ ἀποδείξεις τῷ γένει. Τὴν Ἑϋθεν δὲ, οἱ μὲν παρίτωσαν  
 καθ' ἕνα. Οἱ δὲ, ἐπιγνώμονες ἐξετάζοντες ἢ θεὸς εἶναι  
 10 ἀποφανῶνται, ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία, καὶ  
 τὰς δίκας τὰς προγονικὰς. Ἦν δὲ τις ἄλλω τῶν ἀδο-  
 κίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνωμένων ἐκκριθέντων ἐπιβαίνων  
 τῷ ἕρανῷ, εἰς τὸν τάρταρον ἔμπεσεῖν τῆτον. Ἐργάζεσθαι  
 δὲ τὰ αὐτῶ ἕκαστον. Καὶ μήτε τὴν Ἀθηναίαν ἰᾶσθαι, μήτε  
 15 τὸν Ἀσκληπιὸν χρῆσθαι, μήτε τὸν Ἀπόλλω τσαῦτα  
 μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρωδὸν,  
 ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀνα-  
 πλάττειν κανὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν ἕκ ἴσασιν.  
 Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων μὲν  
 20 καθαρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς, ἢ  
 Ἡρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ,  
 τάφον χῶσαι τὴν πόλιν, καὶ σήλην ἐπισῆσαι ἀντι-  
 βωμῷ. Ἦν δὲ τις παρακῆσθαι τῷ κηρύγματος, καὶ μὴ  
 ἐθελήσῃ ἐπὶ τὰς ἐπιγνώμονας ἐλθεῖν, ἢ ἐρήμην αὐτοῦ

1. ξυντελεῖν.] The other *Trans-*  
*lation* renders this Word *legitims-*  
*admitti*; but I chuse to follow  
*Stephanus*, who says that, upon  
 Occasions of this Kind, it should  
 be rendered *contribui, to be ranked*  
*among*. Yet still I cannot see,  
 why it should, or how it can, be  
 taken passively. It comes from  
 τίλος, *Dignitas*, or *Magistratus*,  
 (which Sense of the Word is com-  
 mon, as we find *Cyrus*, in *Xeno-*  
*phon*, saying εἰς τῷτο τὸ τίλος κα-  
 τίση); and I cannot apprehend,  
 why it may not be, naturally

and easily, rendered, *in dignita-*  
*tem*, vel, *magistratum coire*.

2. ἄλλω.] The third Person  
 singular of the second Aorist of  
 the Subjunctive Mood Active.  
 But both the Perfect and second  
 Aorist Active of the Verb  
 ἀλίσκω, or ἄλωμι, are, gene-  
 rally, taken Passively, as κλέπ-  
 των ἠλώκει, *furans deprehensus*  
*est*, Steph. and, πόλις ἀλώσα, *urbis*  
*capta*, ll. ii.

3. ἐρήμην.] ἔρημος — on, and  
 ἔρημος, η, on, are both said.  
 But there is no such Word as

ἡ καταδαιτησάντων. — ΖΕΥΣ. Τοῦτο μὲν ἡμῖν τὸ  
 Ψήφισμα δικαιοτάτον, ὃ Μῶμε, καὶ ὅτω δοκεῖ, ἀνατεινάτω  
 τὴν χεῖρα. Μᾶλλον δὲ ἔτω γιγνέσθω πλείους γὰρ οἶδ'  
 ὅτι ἔσονται, οἱ μὴ χειρολονήσοντες. Ἀλλὰ νῦν μὲν, ἄπιε.  
 Ὅποτεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἤκελε, κομίζοντες ἕκαστος 5  
 ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, παλῶς  
 ὄνομα, καὶ μῆρος, καὶ ὄθεν, καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν,  
 καὶ φράτορας. Ὡς ὅσις ἂν μὴ παρὰσχῆται, ἔδεν μελί-  
 σσει τοῖς ἐπιγνώμοσιν, εἰ νεῶν τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ  
 οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι νομίζουσιν.

10

*ἔρημος*, an absolute Substan-  
 tive; for, when it is put alone  
 for a *Desert*, *χωρὰ*, *Regio*, is  
 understood. So likewise, when  
*ἔρημη* is used, as a Law-term,  
 signifying a *forsaken Cause*, or  
 that upon which no Defendant  
 appears, then, also, is the Sub-  
 stantive *δίκη*, a *Cause*, or *Suit*,  
 understood. See *Steph.*

1. *καταδαιτησάντων*.] The  
 Genitive Case Plural of *κατα-  
 δαιτήσας*, the Participle of the  
 first Aorist Active, put, ac-  
 cording to the *Attic* Dialect,  
 for *καταδαιτητάσων*, the third  
 Person Plural of the first Aorist  
 of the Imperative Mood Active  
 of *καταδαιτῶ*, *condemno*, from  
*κατά*, *contra*, and *δαιτα*, *Ar-  
 bitrium*. — *Stephanus* observes,  
 that *Arbitrium* is a most extra-  
 ordinary Signification of the  
 Word *δαιτα*, which, properly,

signifies *Mos-vivendi*, or *Ratio  
 Victus a Medicis præscripta*.  
 And, since none, before him,  
 have accounted for its signify-  
 ing *Arbitrium*, he begs Leave  
 to guess, that it is, because, as  
 the Prescribing a proper Regi-  
 men of *Diet* restores Health to  
 sick Persons, so the Decision,  
 proposed by *Arbitrators*, restores  
 Peace and Harmony to the  
 contending Parties. Were I al-  
 lowed also to guess, I should  
 be apt to think, that, as a pro-  
 per Regimen of *Diet*, which  
 allows a Patient neither *more*,  
 nor *less*, than he ought to have,  
 hath been termed *δαιτα*, so  
 that Distribution of Justice,  
 which gives each of the Liti-  
 gants his *exact Due*, might be  
 called by the same Name.

2. *φράτορας*.] See the Note  
 upon *φρατρίαν*, *Lib. II. Dial. ii.*

### ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the Humour and Satire, with which the  
 Vices and Follies of Mankind are, here, exposed. But the  
 best Way, to be justly affected with both, is for the Reader  
 strongly to picture and represent, to himself, the Habits, the  
 Attitudes, the Humours, the Passions, and the Voices of the  
 Speakers. So, if we would read *Timon's* Prayer, with which  
 the *Dialogue* begins, with a proper Taste, we must represent to  
 ourselves *Timon* in his furred Leather Coat, dirty, shabby, and

leaning upon his Spade; and then, after no very pious Meditation, suddenly turning up his sour frowning Face, and, in a loud, haish, angry, gibing Tone of Voice, addressing, or rather attacking, *Jupiter* with a Volley of Poetical Epithets and Attributes.

TIM. <sup>7</sup> Ζεῦ <sup>1</sup> φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ ἐφέ-  
 5 <sup>2</sup> σιε, καὶ ἀεεροπιτὰ καὶ ὄρκιε, καὶ νεφελιγερέτα,  
 καὶ ἐρίγδυπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόνιησι ποιῆσαι καλῶσι  
 καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· (τότε γὰρ αὐ-  
 5 τοῖς πολυώνυμος γίνομενος ὑπερείδεις τὸ πίπτον τῆ <sup>2</sup> μέ-  
 τρη, καὶ ἀναπληροῖς τὸ κεχρηγὸς τῆ ῥυθμῶ) πῆ σοι νῦν ἡ  
 ἐρισμάραγος ἀσραπή, καὶ ἡ βαρύβρομος βροσίη, καὶ ὁ αἰ-  
 θαλόεις, καὶ ἀργίεις, καὶ σμερδαλέος κεραυνός; ἅπαντα γὰρ  
 ταῦτα λῆρος ἤδη ἀναπέφινε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς  
 10 ἔξω τῆ πατάγῃ τῶν ὀνομάτων. Τὸ δὲ αἰδιμὸν σε, καὶ ἐκ-  
 βόλον ὄπλον, καὶ πρόχειρον, ἐκ οἷδ' ὅπως τελέως ἀπέσβη,  
 καὶ ψυχρὸν ἐστὶ, μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀ-  
 δικηγνῶν διαφύλαττον. Θᾶττον γὰρ τῶν ἐπιτορκεῖν τις ἐπι-  
 χειρῆντων ἔωλον θρυαλλίδα φοβηθείη ἂν, ἢ τὴν τοῦ παιδα-  
 15 μάτορος κεραυνῶ φλόγα. Οὕτω θαλόν τινα ἐπαναλείνασθαι  
 δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῆ μὴ δεδιέ-  
 ναί, μόνον δὲ τῆτο οἶεσθαι ἀποκαυεῖν τῆ τραῦματος, ὅτι  
 ἀναπλησθήσονται τῆς ἀσβόλης. Ὡσε ἤδη διὰ ταῦτά σοι  
 καὶ ὁ Σαλμονεὺς ἀνίβροντᾶν ἐτόλμα, ἔ πάνυ τοι ἀπίθανος  
 20 ὢν πρὸς ἔτω ψυχρὸν τὴν ὀργὴν Δία, θερμοκρῆγὸς ἀνὴρ, καὶ  
 μεγαλαυχόμενος. Πῶς γὰρ ὅπε γε καθάπερ <sup>3</sup> ὑπὸ μακ-

1. φίλιε.] The Words *philie*, *hospitalitie*, and *jurandice*, in the Translation, are coined.

2. μέτρου.] Βαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα οὐ βαίνονται. Scholiast. *Æschyli. Faber.*—So that ῥυθμὸς signifies the *harmonious Run* of a Verse, and μέτρον the *just Measure*, or, *Number*, of Feet.

3. ὑπὸ μανδραγόρα.] *Grævius* thinks, that *Lucian* could not write it, ὑπὸ μανδραγόρα, because the *Mandrake* doth not cause *Sleep* to such, as only lie

under it, but to such as *drink* the Juice of it: And he, therefore, would have it read, ἀπὸ μανδραγόρου, after *Mandrake*, that is, “after Taking a Dose of *Mandrake*.” That ἀπὸ is, often, taken, in this Sense, is certain; as, ἀπὸ δ' αὐτοῦ θερέσσοντο, at *deinde armabantur*, II. ix. and, ἀπὸ δείπνου post *cenam*; ἀπὸ σαλπίγγος post *tuba sonitum*. *Steph.*—Yet, as the *Mandrake* is a Plant of a *soporific* Quality, I think, *Lucian* might have considered a *Dose*

δραχόρα καθευδεις; ὅς ἔτε τῶν ἐπισηκῆτων ἀκείεις, ἔτε τὴς ἀδικῆτας ἐπισκοπεῖς, λιμᾶς δέ, καὶ ἀμβλυώτεις πρὸς τὰ γινόμενα, καὶ τὰ ὄτα ἐκκεῶφωσαι καθάπερ οἱ παρηθικό-  
τες. Ἐπεὶ νέος γε ἔτι καὶ ὄξύθυμος ὢν, καὶ ἀκμαῖος τὴν ὄργην, πολλὰ κατὰ τῶν ἀδίκων, καὶ βιάων ἐποίηεις, καὶ ἔδε- 5  
ποσε ἤγες τότε πρὸς αὐτὸς ἐκεχειρίαν, ἀλλ' αἰ ἐνεργὸς πάντως ὁ κεραυτὸς ἦν, καὶ ἡ αἰγίς ἐπεσεῖτο, καὶ ἡ βροντὴ ἐπάλαγεῖτο, καὶ ἡ ἀστραπὴ συνεχῆς ὡσπερ εἰς ἀκροβο-

of it, as an *Oppression* and *Load* upon the Senses; and, therefore, have said of a Person, that he *slept, ἐπὶ μανδραγόρα, under the Oppression of a Dose of Mandrake.*

I have been favoured, with the following accurate and learned Account of the *Mandrake*, by a Friend:—“*Mandrake* is an Herb of a narcotic and cold Quality, especially the Root, which is large, and shaped like those of Parsnip, Carrot, White Briony, &c. and, in old Times, has been applied to deaden Pain, in Parts to be opened, or cut off. Its Roots are sometimes forked; which made the fruitful Heads of Antiquity fancy they were like the Legs, or Thighs, of Men, and derives its *Greek* Name of *Mandragora*, quasi *Andragora, quod inter eradicandum ejulatur et humanam refert vocem. Pythagoras* calls it, *Anthropomorphus*; *Columella* terms it, *Semihomo*. *Albertus de Mandragora, Drusius de Monstris, Kircherus de Magia Parastatica, Plin. in Hist. Nat.* and others, have run into the same conceit.

“The Ancients believed it grew only, at Places of Exe-

“*cution, out of the Urine and Fat of the Dead*; that, in *Eradication, it shrieked*; that it brought Calamity on such as pulled, or dug it up; to prevent which Disasters, *Pliny*, who lets no idle Story slip, gives Directions, at large to be observed in pulling it.”

“Cunning Impostors have confirmed these Errors, by chusing forked Roots of it, and, carving, in some, the generative Parts of Men, in others, those of Women; and putting into small Holes, made in proper Place, the Grains of Millet, Barley, or the like; and setting them in a moist Place, till they grew, and sent forth Blades; which, when dried, looked like Hair. For the Discovery of these Cheats, we are beholden to *Matthiolus, Grolius, Sir Thomas Brown*, and others.”

1. εἰς ἀκροβολισμὸν.] *Ἀκροβολίζω* signifies “to dart, or shoot, from beneath, at any high Place, or Thing; or, from an high Place, at some thing below.” And, though *Stephanus*, who shews this to be the true Meaning of the Word, interprets ἀκροβολισμὸς, by nothing, but *Jaculatio* or *Velitatio*,

λισμὸν προηκοντίζετο. Οἱ σεισμοὶ δὲ <sup>1</sup> κοσκινῆδόν, καὶ ἡ  
 χιῶν σωρηδὸν καὶ ἡ χάλαζα πετρηδόν· καὶ ἵνα σοι <sup>2</sup> φορ-  
 τικῶς διαλέγωμαι, ὑετοὶ τε βραγδαῖοι, καὶ βίαιοι <sup>3</sup> ποτα-  
 μὸς ἐκάστη σαγῶν· ὡσεὶ τηλικαύτη ἐν ἀκαρεῖ χρόνου ναυα-  
 5 γία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων  
 καταδεδυκότων, μόγις ἐν τι κιβώτιον περισώθηνα, προσο-  
 κείλαν τῷ <sup>4</sup> Λυκωρεῖ, ζωπύρον τι τῷ ἀνθρωπίνῳ σπέρματι  
 διαφύλαττον εἰς ἐπιγονὴν κακίας μείζονος. Τὸν γάρ τοι  
 ἀκόλῃθρα τῆς βραθυμίας τὰπίχειρα κομίζῃ παρ' αὐτῶν, ἔτε

yet certainly it must, from its Composition, originally and properly, signify, *ex-alto-vel-edito-loco-Jaculatio*, or, *editum-versus-locum-Jaculatio*; And, here, it must signify the *Former*, as the *Lightning* must have been *darted downward*. For these Reasons, I take *εἰς ἀκροβολισμὸν* to be, here, spoken, in much the same Manner, as *εἰς ὑπερέβλην*, or, *εἰς τὸ ἀκρίβειστον*; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolismus*; that is, “as thick as “Darts are showered down upon an Enemy, from the Walls “of a Town, or other high “Place.” *Erasmus*, here, renders both *ὡσπερ* and *εἰς* by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to *εἰς*, having never met with this Preposition, in that Sense.

1. κοσκινῆδόν.] “*Ut cribri agitationem referre videantur.*” *Faber*.

2. φορτικῶς.] *Stephanus* shews, that *φόρτικος* signifies, “fit to “carry great - Burthens,” as, *φόρτικον πλοῖον, onerariā Navis*; and that, metaphorically, it signifies *molestus*, or *tædiosus*. But I find it hard to conceive (though

*Erasmus* hath so translated it) how φορτικῶς, here, can signify *molestè*, because *Timon*, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards *Jupiter*, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell *Jupiter*, to his Face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγωμαι, *viz. ὑετοὶ βραγδαῖοι, &c.* is not, at all, Language of a pestering Nature. I, therefore, am inclined to think, that φορτικῶς, in this Place, means, *magnificè*; as if he had said, “And, *Jupiter*, that I “may talk to you *importantly*, “or *grandly*, as my Subject requires, I should.”—And this he really does, by going on in the grand Expressions, *ὑετοὶ βραγδαῖοι, &c.*

3. ποταμὸς.] The *Text* seems to want *ἔ* before ποταμὸς, to answer τε going before.

4. Λυκωρεῖ.] *Lycores* was a Street of the City *Delphi*, upon Mount *Parnassus*, of which the common Dictionaries make no Mention.



ἄριστος ἔτι σοί τινος, οὔτε σεφανῶντος, <sup>1</sup> εἰ μή τις ἄρα πάρεργον Ὀλυμπίων ἢ ἔτος, ἐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελῶν. Καὶ κατ' ὀλίγον Κρόνον σε, ὃ θεῶν γενναϊότατε, ἀποφάνουσι, γαρυσάμενοι  
5 τῆς τιμῆς.

2. Ἐῷ λέγειν, ὁποσάκις ἦδη σου τὸν νεῶν σεσυλήκασι. Οἱ δὲ ἢ αὐτῷ σοὶ τὰς χεῖρας <sup>2</sup> Ὀλυμπιάσιν ἐπιβεβλήκασι. Καὶ σὺ ὁ ὑψιβρεμέτης ὠκησας, ἢ ἀγασῆσαι τοὺς κύνας, ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτοὺς  
10 συλλάβοιεν, ἔτι συσκευαζομένους πρὸς τὴν φυγὴν. Ἄλλ' ὁ γενναῖος, καὶ γιγαντοκῆτωρ, ἢ τίηανοκράτωρ ἐκάθησο, τὸς πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραιὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοῖνον, <sup>3</sup> ὃ θευμάσι, πηνίκα παύσεται οὕτως ἀμελῶς παρορόμενα; ἢ πότε κολά-  
15 σεις τὴν τοσαύτην ἀδικίαν; <sup>4</sup> πόσοι Φαέθοντες ἢ Δευκαλίωνες ἱκανοὶ πρὸς ἔτος ὑπέρανθλον ὕβριν τῆ βίης; ἵνα γὰρ

1. εἰ μή τις ἄρα πάρεργον Ὀλυμπίων.] These Words are, to me, very obscure: I, therefore, leave the Translation of them, as I found it; though, I fear, it hath no Authority, for rendering πάρεργον, adverbially, by "obiter; and much less, for rendering Ὀλυμπίων by "in Ludis Olympicis." It is true, Ὀλυμπία —ων, signifies Olympia, or, Ludi Olympici; but, how the Genitive Case Ὀλυμπίων can signify, "in Olympicis," is what I cannot conceive. The only Sense, I can make of this Place, arises from considering the Text, as running in this manner; ἔτι δούτος ἔτι σοί τινος, ἔτε στεφανῶντος, εἰ μή τις ἄρα ΠΟΙΗΣΕΙΕ πάρεργον ἘΚΕΙΝΟ Ὀλυμπίων. "Nec sacrificante tibi amplius aliquo, nec staturam tuam tuam coronante nisi praestiterit quispiam supervaca-

"neum illud Ludorum Olympicorum." And this Sense I should gladly change for one that may be drawn from the Text, with more Ease.

The Olympic Games were celebrated, in Honour of Jupiter Olympius, not at Mount Olympus in Thessaly, but near the City Olympia, otherwise called Pisa, upon the River Alpheus, in Peloponnesus.

2. Ὀλυμπιάσιν.] The Dative Case Singular of Ὀλύμπια, the Name of that City, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάσιν, ab-Olympia; and Ὀλυμπιάζει, Olympiam-versus.

3. ὃ θευμάσι.] "Honoris appellatio. Ut, ὃ γενάδα, εὐδαιμόνιαι, &c." Faber.

4. πόσοι Φαέθοντες, &c.] Hoc many universal Conflagrations and Deluges! Meaning, that the

τὰ κοινὰ εἴσας, τὰ μὰ εἶπω, τούτους Ἀθηναίων εἰς ὕψος  
 ἄρας, καὶ πλοσίους ἐκ πενεσάτων ἀποφίνας, καὶ πᾶσι τοῖς  
 δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν τῶν  
 φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενό-  
 μιν, ἔκ ἔτι ἔδὲ γνωρίζομαι πρὸς αὐτῶν, οὔτε προσβλέψαι 5  
 οἱ τέως ὑποπλήστοις, καὶ προσκυῖντες, καὶ τῷ ἐμῷ νεύ-  
 ματος ἀνηρημένοι. Ἄλλ' ἦν πῦρ καὶ ὀδῶν βαδίζων ἐντύχοι-  
 μί τινι αὐτῶν, ὡς περ τινὰ σῆλην παλαιοῦ κερροῦ ὑπῆσαν,  
 ὑπὸ τοῦ χρόνου ἀνατέτραμμένην παρέρχονται, ἢ μὴδὲ ἀνα-  
 γνόντες· οἱ δὲ καὶ πόρρωθεν ἰδόντες, ἕτερον ἐκτρέπονται, δυσ- 10  
 ἀντησον, καὶ ἀποσβόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες,  
 τὸν ἔπερ πολλοῦ σωτήρα, καὶ εὐεργέτην αὐτῶν γεγενημένον.  
 Ὡς ἔπερ τῶν κακῶν ἐπὶ ταύτην τὴν ἐχατίαν τραπόμενος,  
 ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν  
 τεσσάρων, τῇ ἐρημιά, καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐν- 15  
 ταῦθα. Τοῦτο γούν μοι δοκῶ κερδαίνειν, μηκέτι ὄψεσθαι  
 πολλοὺς παρὰ τὴν ἀξίαν εὐπράττοντας. Ἐπιμεινίδην γάρ  
 γὰρ τῷτό γε. Ἦδη ποτὲ ἔην, ὡς Κρόνος καὶ Ῥέας υἱὲ, τὸν  
 βαθὺν τῷτον ὕπνον ἀποσεισάμενος, καὶ νύδυμον (ὑπὲρ τὸν  
 Ἐπιμεινίδην γὰρ κεκοίμηται,) καὶ ἀναρρίπισας τὸν κε- 20

present Race of Mortals deserve to be *burned*, or *drowned*, many Times over.

1. Μὴδὲ ἀναγνόντες.] *Faber* renders these Words, “ne legentes quidem,” as if they considered *Timon* as a fallen Pillar of some Sepulchre, the Inscription on which they would not so much as read—It is true, ἀναγινώσκω, often, signifies to read; but “agnosco” is the proper and most usual Signification of it; and, I think, “agnoscentes” is the more natural Sense, in this Place, though I own the other to be somewhat pretty.

2. Ἀναιρότερον.] “More vexatious,” than even my Calamities, in this Place of Toil and Want.

3. Ἐπιμεινίδην.] He was a Poet of *Crete*, who, as he attended his Father's Flocks, fell *a-sleep* in a Cave, and *slept* there 70 years.

*St. Paul* is said, in his Epistle to *Titus*, to have quoted, from him, that Verse,

Κρητὲς αἰεὶ ψεύσαι, κακὰ θηρία,  
 γαστέρες ἀργαί.

*Steph.*

4. ἀναρρίπισας.] “*Ῥίπτω*, a *ρίπτω*, *jacio*, est *Impetus* ejus quod *projicitur*. *Steph.* But I should think that, considered as the Theme of *ρίπτω*, *ventilo*, it means, rather, the *Wind*, occasioned by any Thing that is thrown by *Force*; and this I think, because it is, frequently, used to signify the *Wind*. Hence, I cannot but con-

φανών, ἢ ἐκ τῆς <sup>1</sup> Οἴτης ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαμό τινα χαλὴν ἀνδράδης ἢ νεανικῆ Διός, εἰ μὴ ἀληθῆ ἐσὶ τὰ ὑπὸ <sup>2</sup> Κρητῶν περὶ σε, ἢ τῆς ἐκεῖ σῆς ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς ἔτος ἐσιν, ὃ Ἐρμῆ, ὁ κεκραγὼς ἐκ τῆς 5 Ἀττικῆς, παρὰ τὸν Ὑμητὸν ἐν τῇ ὑποοείᾳ, πίναρος ὄλος, καὶ αὐχμῶν, καὶ ὑποδίφθερος; σκάπτει δὲ, <sup>3</sup> σῖμα, ἐπι-κεκυφώς, λάλος ἄνθρωπος, ἢ θρασύς. "Ἡπυ <sup>4</sup> φιλόσοφος ἐσιν· ἔ γάρ ἂν ἔτως ἀσεβεῖς τὸς λόγους <sup>5</sup> διεξῆσι καθ' ἡμῶν. ἘΡΜ. Τί φῆς, ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχέγρα- 10 τίδω, τὸν Κολυτρία; ἔτος ἐσιν ὁ πολλάκις ἡμᾶς καθ'

clude, that *ἐπίξω* does not so properly signify, "follibus sufflo" (as the Writers of Lexicons render it) but, "projiciendo ventilo," to blow up by a projectile Motion; as Children, in their Play, kindle up the Fire on the End of a Stick, by whirling it about. And, perhaps, *Lucian*, here, intended a Piece of Wag-gery on *Jupiter*, by making *Timon* desire him to revive the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, viz. by whirling it about. In which Sort of Action, *Jupiter*, whirling his Thunderbolt, in order to light it up, must make a comical Sort of a Figure.

1. Οἴτης.] Mount *Oeta* hath, never, been remarkable for Fire or *Volcanoes*. But as *Ætna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter's* Thunderbolts, I have no Doubt, but *Lucian* wrote it *Αἴτνης*. I have found *Faber*, too, of this Opinion.—*Ἐναυσάμενος*, read *ἀναυ-σάμενος*, says *Faber*, especially,

because *Erasmus* translates it, "redaccenso; which he must have done, because he found it so written in his Book.—This Emendation is, certainly, just; because, as the Thunderbolt had been extinct, it was therefore, to be "re-kindled," or, again, made red hot.

2. Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

3. σῖμα.] It seems, *Jupiter*, could not, at that vast Height, distinctly see, whether *Timon* was digging, or not: But he very judiciously guesses, from his stooping Posture, that he is at that Sort of Work.

4. φιλόσοφος.] Many of the *Philosophers* were wont to deny the chimerical Deities of the *Heathens*. On this Account was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

5. διεξῆσι.] The third Person singular of the Preterpluperfect Tense of the Middle Voice. *διεξίμι*, properly, signifying, as it were, *perrepero*; but, often, used for *edissero*, or *Oratione-perrepero*.

ἱερῶν <sup>1</sup> τελείων ἐσιάσας, ὁ <sup>2</sup> νεόπλητος, ὁ τὰς ὄλας ἐκαλόμ-  
 βας, παρ' ᾧ λαμπρῶς εἴωθαμεν ἑορτάζειν τὰ Διάσια. ΖΕΥΣ.  
 Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν  
 οἱ τοῦτοι φίλοι; τί παθῶν ἔν τοῖτός ἐστιν, αὐχμηρὸς,  
 5 ἄθλιος, καὶ σκαπαγεύς, καὶ μισθωτὸς, ὡς ἔοικεν, ἔτω βα-  
 ρεῖαν καταφέρων τὴν δίκηλλον. ἜΡΜ. <sup>3</sup> Οὕτως μὲν εἰ-  
 πεῖν, χρυσότης ἐπέτριψεν αὐτὸν, καὶ φιανθρωπία, καὶ ὁ  
 πρὸς τὴς δεομένους ἀπάντας οἶκος· ὡς δὲ ἀληθεῖ λόγῳ, ἀνοσία,  
 καὶ <sup>4</sup> εὐήθεια, καὶ ἀκρισία περὶ τὴς φίλης, ὅς ἔσυνει, κό-  
 10 ραξί καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ  
 κακοδαίμων κειρόμενος τὸ ἦπαρ, φίλος εἶναι αὐτὴς καὶ ἐταί-  
 ρος ὤετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ.  
 Οἱ δὲ τὰ ὄσα γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ-  
 τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες, καὶ τῆτον εἶ μάλα ἐπιμελῶς,  
 15 ὄχολο, αὐτὸν αὐτὸν καὶ τὰς ρίζας ὑποτέλμημένον ἀπολιπόντες,  
 ἔδὲ γνωρίζοντες ἔτι, ἔδὲ πρῶσβλέποντες. Πόθεν γὰρ ἢ ἐπικυρῶν-  
 τες, ἢ ἐπιδιδόντες ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ  
 διφθερίας, ὡς ὄρας, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄσυ μισθῶ  
 γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλατύντες παρ'  
 20 αὐτῷ, μάλα ὑπεροπτικῶς παρέρχοντα, ἔδὲ τένομα, εἰ

1. τελείων.] Such Beasts were  
 chosen for *Sacrifices*, as were  
*without Blemish*: Which Cus-  
 tom, doubtless, was originally,  
 taken from the Commands  
 given by God, at the Institu-  
 tion of the Passover, and of  
 the Consecration of Priests;  
 "Your Lamb shall be *without*  
 "Blemish, a Male of the first  
 "Year," *Exod.* xii. 5. And  
 "Take one young Bullock,  
 "and two Rams, *without Ble-*  
 "mish." *Exod.* xxix. 1. The  
 Word τελείων, applied to Sa-  
 crifices, is of frequent Use, in  
*Homer*; which makes *Lucian*  
 use it, here, in the Way of  
 Humour.

2. νεόπλητος.] Not suddenly-  
 enriched, and, therefore, an *Up-*  
*start* (which is the usual Signifi-

cation of this Word) but, "late-  
 ly enriched," *i. e.* who lately  
 came into a great Fortune; and  
 such there had been, in *Ti-*  
*mon's* Family, as appears, by  
 his Discourse with *Plutus* below.  
*Stephanus*, too, shews, that νεό-  
 πλετος is, sometimes, taken, in  
 this Sense of *nuperditatus*.

3. ὅστωσὶ μὲν εἰπεῖν.] "That  
 "I may so say; That is, To  
 "talk in the Way of the  
 "World."

4. εὐήθεια.] Properly, *Good-*  
*Morals*; that is, *Honesty*, or  
*No-Guile*. Hence, it hath been  
 used to signify that Kind of  
*Simplicity*, which makes an  
 honest Man think every other  
 as *undesigning* as himself, and  
 which, therefore, hath a *Mix-*  
*ture* of Folly in it. See *Steph.* -

Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπίεος ἀνὴρ, ἔδὲ ἀμελητέος· εἰκότα γὰρ ἠγανάκῃ δυσυχῶν, ἐπεὶ καὶ ὁμοια ποιήσομεν τοῖς κατάρτοις κόλαξιν ἐκείνοις, ἐπιληλησμένοι ἀνδρὸς <sup>1</sup> τοσαῦτα ταύρων τε καὶ αἰγῶν πύοταλα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς ῥισίῃ τὴν <sup>2</sup> κνίσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε καὶ δουρῦος πολλῆ τῶν ἐπιουρκήνων, καὶ βιαζομένων, καὶ ἀρπαζόνων, ἔτι δὲ καὶ φόβου τῆ παρα τῶν ἱεροσυλλήνων (πολλοὶ γὰρ ἔτι καὶ δυσφύλακτοι, καὶ ἔδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφιάσι) πολὺν ἤδη χρόνον, ἔδ' ἀπέβλεφα εἰς τὴν Ἀττικὴν, καὶ μά- 10 λιστα ἐξ ἧ φιλοσοφία καὶ <sup>3</sup> λόγων ἔριδες ἐπεπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκραγόντων, ἔδὲ ἐπακύνει ἐσὶ τῶν εὐχῶν. Ὡστε ἢ ἐπιβυσάμενον χρῆ τὰ ὧτα καθῆσθαι, ἢ ἐπιρβῆσθαι πρὸς αὐτῶν, ἀρεθῖν τινα καὶ <sup>4</sup> ἀσώματα, καὶ λήρης μεγάλη τῇ φωνῇ ζυνειρόνων. Διὰ ταῦτά τοι καὶ 15 τῆτον ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς ἔ φάυλον ὄνα. Ὁμως δὲ τὸν Πλῆτον, ὦ Ἑρμῆ, παραλαβὼν, ἀπιθι παρ' αὐτὸν κατὰ τάχος. Ἀγέτω δὲ ὁ Πλῆτος καὶ τὸν Θεσαυρὸν μετ' αὐτῆ, καὶ μετέωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλατρίσθωσαν ἔτω βράδιως, κἂν ὅτι μάλιστα ὑπὸ χρηστότητος 20 αὐθις ἐκδιώκη αὐτὸς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἢν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψομαι, καὶ δίκην δώσωσιν, ἐπειδὴν τὸν κεραυτὸν ἐπισκευάσω· κατεαγμέται γὰρ αὐτῆ καὶ ἀποσομμένα εἰσὶ δύο <sup>5</sup> ἀκτίνες αἱ μέγισται, ὅποτε φιλοτιμότερον 25

1. τοσαῦτα.] *Faber* justly observes, that τοσαῦτα πύοταλα is barbarous *Greek*, and that in the *Royal Manuscript* at *Paris*, it is, τοσαῦτα μῆρια ταύρων, &c. "So many *Tbigbs* of Bulls." For the *Tbigbs*, especially, were not to be offered.

—— πύοια μῆρι ἔκκα.

*Hom.*

2. κνίσσαν ἔχω.] As *Jupiter* utters these Words, he, no Doubt, must be supposed, as it were, to snuff up the delicious *Fume*.

3. λόγων ἔριδες.] *Disputes*, in which was no just Reasoning, because they were only about *Words*.

4. ἀσώματα.] See the Note to this Word, *Lib. 1. Dial.* xxxii.

5. ἀκτίνες.] *Ἄκτιν*, properly, signifies a *Sun-beam*. I suppose the *Sbafts* darted by *Jupiter*, or the *Tbunderbolts*, were called ἀκτίνες, both as they were supposed to resemble the *Rays of the Sun*, in Point of *Brightness*, and to be darted with much the same *Velocity*.

ἐκόνητα πρῶν ἐπὶ τὸν <sup>1</sup> σοφιστὴν Ἀναξαγόραν, ὃς ἔπειθε τὰς ὀμιλητάς, μηδὲ ὅλως εἶναι τινὰς ἡμᾶς τὰς θεούς. Ἄλλ' ἐκείνους μὲν δεινὰ μαρτυροῦν. ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Περικλῆος. Ὁ δὲ κεραυνὸς εἰς τὸ <sup>2</sup> ἀνάκειον παρασκήφας, ἐκεῖνό τε κατέφλεξε, καὶ αὐτὸς ὀλίγη δεινὴ συνέβηθη παρὰ τὴν σέτραν· πλὴν ἰκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ ὑπερπλητύνῃσι τὸν Τίμωνα ὀρώσιν.

4. ἜΡΜ. Οἷον ἦν τὸ μέγα κεκραγέμενον, καὶ ὀχληρὸν εἶναι, καὶ θρασύν; ἢ τοῖς δικαιολογῶσι μόνοις, ἀλλὰ καὶ τοῖς 10 εὐχομένοις τῆτο χρήσιμον. Ἰδὲ γὰρ αὐτίκα μάλα πλεσιος ἐκ πεινισάτω καλασίσσεια ὁ Τίμων, βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπισρέψας τὸν Δία. Εἰ δὲ

1. σοφιστὴν Ἀναξαγόραν.] *Diogenes Laertius* observes, that the σοφοί, or *Wise-Men*, afterwards called φιλόσοφοι, were, antiently, stiled σοφισταί.

*Anaxagoras* was very eminent for his Knowledge, in Natural Philosophy, especially the Astronomical Part. He held, that the Sun was a μύδρος διάπτυρος, *candens Ferrum*, "a red hot Mass of Iron," as the Translator of *Laertius* renders it; but, according to others, and with more Truth, "a red hot round Mass of Matter;" which, he asserted, was larger than all the *Peloponnesus*. He, likewise, held, that the Moon was inhabited, and had Mountains and Vallies in it. His Opinion of the Sun's being a very large red-hot Mass of Matter, and of the Moon's having Mountains and Vallies, is demonstrated by the modern Philosophers. And, perhaps, they have arrived at this Knowledge, because their Masters, the Antients, have shewed them the Way to it.

*Anaxagoras* was, by one *Cleon*, arraigned of *Impiety* toward

the Gods, for holding the above Opinions, but he was only fined five Talents, and banished ἀπολογησαμένην ὑπὲρ αὐτοῦ Περικλῆς τῷ μαθητῷ, "his Scholar, *Pericles*, having defended "him." *Lucian* here, makes him an *Albeist*; but the contrary is evident, from that memorable Answer, he, once, made to a Man who asked him, Why he did not take Care of his Country? "Yes (said he), I take great Care of my Country: at the same Time, pointing to Heaven." *Diog. Laert.*

I know not what *Lucian* means by saying, that the Thunderbolt, that had missed *Anaxagoras*, destroyed the Temple of *Castor* and *Pollux*; except, that he alludes to some History that gave an Account, that this Temple had, in the Time of *Pericles*, been destroyed by Lightning; but I doubt whether we have any such History now extant.

2. ἀνάκειον.] *Castor* and *Pollux* were, peculiarly, called ἀνακτες, the Kings, or Guardians; and their Temple, ἀνάκειον. *Steph.*

σιωπῆ ἔσκαπεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπεν ἀμελέμενος.

ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἔκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ὦ ἄρισε Πλῆτε, καὶ ταῦτα ἐμὲ κε-

λεύσαντος ; ΠΛΟΥΤ. Ὅτι νῦν Δία ὑβρίζεν εἰς ἐμὲ, καὶ

ἐξεφόρει, καὶ εἰς πολλὰ καλεμέριζε (καὶ ταῦτα, παρῶν αὐ- 5

τῶ φίλον ὄντα) καὶ μόνον ἔχι δικράνοις με ἐξέωθει τῆς οἰ-

κίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρίπτῃνες.

Αὐθις ἔν ἀπέλθω, παρασίτοις, καὶ κόλαξι, καὶ ἐταῖραις πα-

ραδοθησόμενος ; ἐπ' ἐκείνας, ὦ Ζεῦ,πέμπε με, τὰς αἰσ-

θησομένους τῆς δωρεᾶς, τὰς περιέφοντας, οἷς τίμιος ἐγὼ καὶ 10

περιπόθητος. Οὗτοι δὲ οἱ <sup>1</sup> λάροι τῆ πενία ζυνῆσσαν,

ἦν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ

δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τέτταρας ὀβολὸς ἀποφέ-

ρόντες, οἱ δεκαβιάντες δωρεὰν ἀμελητὶ προϊέμενοι. ΖΕΥΣ.:

Οὐδὲν ἔτι τοῖστον ὁ Τίμων ἐργάσεται περὶ σε, πάνυ γὰρ 15

αὐτὸν ἡ δίκελλα πεπαδαγωγῆκεν (εἰ μὴ πανάπασιν ἀνάλ-

γητός ἐσι τὴν ὄσφυν) ὡς χρῆν σε ἀντὶ τῆς πενίας προα-

ρεῖσθαι. Σὺ μὲν τοι πάνυ μεμφίμοιρος εἶναί μοι δοκεῖς,

ὅς νῦν μὲν τὸν Τίμονα αἰτιᾶ, διότι σοι τὰς δούρας ἀναπε-

τάτας, ἠφίει περινοσεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζη- 20

λοτυπῶν. Ἄλλοσε δὲ τὸνανθίον ἠγανάκεις κατὰ τῶν πλε-

σίων, κατακεκλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ

κλεισὶ, καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι ἐς

τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰρ ἀπαδύρξ πρὸς με,

ἀποπνίγεσθαι λέγων ἐν πολλῶ τῶ σκότῳ. Καὶ διὰ τῆτο 25

ὡχρὸς ἡμῖν ἐφαίνε, καὶ φροντίδος ἀνάπλευς, συνεχπακῶς:

τὰς δακτύλους <sup>2</sup> πρὸς τὸ ἔθος τῶν <sup>3</sup> συλλογισμῶν, καὶ ἀπο-

1. λάροι.] *Λάρος*, properly, sig-

nifies a *Sea-gull*, which Boys

usually catch, by holding up a

little Froth to him. *Steph.*

We, too, call Men who are

easily imposed on, or Dupes, by

the Name of *Gulls*.

2. πρὸς τὸ ἔθος, &c.] *Agree-*

ably to the Custom of *Compu-*

tation, that is, as *Tellers*, or

*Reckoners*, of Money are apt to

have their *Fingers crumpled*,

while they *reckon* the Cash.—

*Συλλογισμὸς*, originally, signi-

fies, "the Casting up of an

"Account," being, "*Arith-*  
"*meti-corum Vocabulum.*"  
*Steph.*

3. συλλογισμῶν. "*Adscripsit*  
"*Pater forte συλλογίσων. Gron-*  
"*nov.* His Father's Correction  
seems right; for to say, that his  
*Fingers were crumpled*, "accord-  
"ing to the Custom of Reckon-  
"ers of Money," is much more  
natural, than to say they were-  
so, "according to the Custom  
"of Computation," which is a  
harsh Expression.

δράσεισθαι ἀπειλῶν, εἰ καιρῶ λάβοιο παρ αὐτῶν. Καὶ ἔλας τὸ πρᾶγμα ὑπέρδεινον. ἐδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθενεύεσθαι, ὑπ' ἀκριβέσι καὶ παμπονήροις <sup>1</sup> παιδαγωγοῖς ἀνατρεφόμενον <sup>2</sup> τῷ 5 τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰρ ποιεῖν ἔφασκες αὐτὸς, ἐρῶντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἔτολμῶντας, εἰδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωσι, κυρίως γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκίῃ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, ἔτι αὐτὸς 10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶ μεταδίδοναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτιγῃ κύνα, μήτε αὐτὴν ἐσθίεισαν τῶν κριθῶν, μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέψασαν. Καὶ προσέτι γε καὶ καταγελαῶς αὐτῶν φειδομένων, καὶ φυλαττόνων, καὶ (τὸ καινότερον) <sup>3</sup> αὐτὸς ζηλοτυπέων, ἀγνοούντων δὲ 15 ὡς κἀράτος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ <sup>4</sup> ὑπεισιῶν λαθραίως, ἐμπαροινήσοι τὸν κακοδαίμονα, καὶ <sup>5</sup> ἀνέραςον δεσπότην, πρὸς ἀμαυρὸν τι καὶ μικρόσομον λυχνίδιον, καὶ <sup>6</sup> διψαλέον θρυαλλίδιον, <sup>7</sup> ἐπαγρυπνεῖν ἑάσας τοῖς τόκοις. Πῶς ἔν ἐκ ἀδικόν σε πάλαι μὲν ταῦτα αἰτιᾶσθαι, νῦν δὲ 20 τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθῃ ἐξελάζοις, ἄμφω σοι εὐλόγα δόξω ποιεῖν. <sup>8</sup> Τῆ τε γὰρ Τίμωνος τὸ πᾶν τεῦτο ἀνειμένον, ἀμελές, καὶ ἐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ εἰκότως, ἀλλ' ἄν δοκοῖν τὸς τε αὐτῷ κἀράτῳ <sup>9</sup> ἐν θύραις, καὶ σκότῳ

1. παιδαγωγοῖς.] Misers are, in many Particulars, like *Futors*, with Regard to their Money. They confine it: They let it go abroad, with the greatest Caution: They are for making the most of it; and the like.

2. τῷ τόκῳ καὶ λογισμῷ.] *Interest* and *Accompts* feed and swell up Wealth.

3. αὐτὸς ζηλοτυπέων.] A Miser is never out of Dread. Nay, he is afraid lest he himself should rob himself; and so is jealous, or suspicious, of him-  
self.

4. ὑπεισιῶν.] *Having-private-*

*ly-gone-into* the Miser's Closet, to steal his Money.

5. ἀνέραςον.] All Misers are *bateful*, and *bated*.

6. διψαλέον.] Because he will not allow it Oil enough.

7. ἐπαγρυπνεῖν.] He will spend some *sleepless* Nights, in computing, what his Money will bring him in, clear, till he hath missed it.

8. Τοῦ τε.] I cannot see, what *te* can mean, here, and believe *Lucian* never wrote it.

9. ἐν θύραις.] *Faber* would have it, ἐν *θηκαῖς*, "in *Ar-cis*;" for, says he, *Lucian*



φυλάττοίης, ὅπως αὐτοῖς παχύτερος γενοίμην, ἢ πιμελής, καὶ ὑπέρογχος, ἐπιμελυμένος, ἔτε προσαπλομένους αὐτὲς, ἔτε εἰς τὸ φῶς προάγοίης, ὡς μηδὲ ὀφθεῖν πρὸς τινος, ἀνοήτως ἐνόμιζον εἶναι ἢ ὑβριδῆς, ἔδεν ἀδικῆντά με ὑπὸ τοσούτοις δεσμοῖς καλῶσπόνίης, ἐκ εἰδότας ὡς μετὰ μικρὸν 5 ἀπίασιν ἄλλῳ τινὶ τῶν εὐδαμόνων με καλαλιπόνίης. Οὐτ' ἐν ἐκείνης, ἔτε τὸς πᾶν προχείρης εἰς ἐμὲ τέτεις ἐπαγῶ, ἀλλὰ τὲς, ὅπερ ἄρισόν ἐσι, μέτρον ἐπιθήτοίης τῷ πράγματι, ἢ μίτε ἀφεξομένους τὸ παράπαν, μίτε προησομένους τὸ ὅλον. Σκόπει γάρ, ὦ Ζεῦ, <sup>1</sup> πρὸς τῷ Διός, εἴ τις νό- 10 μῶ <sup>2</sup> γήμας γυναῖκα νέαν, ἢ καλὴν, ἔπειτα μίτε φυλάττοι, μίτε ζηλοτυποῖ τὸ παράπαν, ἀριεῖς ἢ βαδίζειν ἔνθα ἂν ἐθέλοι νύκτωρ, ἢ μεθ' ἡμέραν, ἢ ζυγεῖναι τοῖς βυλομέτοις, μᾶλλον δὲ αὐτὸς <sup>3</sup> ἀπάγοι μοιχευθισομένην, ἀνοίγων τὰς θύρας, καὶ μασρωπέων, ἢ πάνιης ἐπ' αὐτὴν καλῶν, 15. ἄρα ὁ τοιοῦτος ἐρᾶν δόξειεν ἂν; ἔσὺ γε, ὦ Ζεῦ, φαίης ἂν, ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἔμπαιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ πᾶραλάβων ἐπ' ἀρότω παίδων γνησίων, ὁ δὲ, μίτε αὐτὸς προσάπτοιθ' ἀκμάας ἢ καλῆς παρθένου, μίτε ἄλλῳ προσβλέπειν ἐπιτρέπει, ἄγονον δὲ ἢ 20 σεῖραν κατακλείσας παρθενεύοι, ἢ ταῦτα ἐρᾶν φάσκων, ἢ δῆλος ὢν ἀπὸ τῆς χροῆς, ἢ τῆς σαρκὸς ἐκτετηκυίας, ἢ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος ἔπαρπαίειν δόξειεν ἂν, δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τῷ γάμῳ, καλῶμαραίνων εὐπρόσωπον ἔτω καὶ ἐπέρασον κόρην, 20 καθάπερ ἱερεῖαν τῇ <sup>4</sup> θεσμοφόρῳ τρέφων διὰ πάνιης τοῦ βίης; Διόπερ ταῦτα ἢ αὐτὸς πολλάκις ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακτιζόμεκος, καὶ λαφυρσόμενος, ἢ ἐξ-

would have written it, ὑπὸ θύραις, as he hath, in this very *Dialogue*, said, ὑπὸ μόχλοις ἢ χλεισί. — This is very probable; for ἐν θύραις seems to border upon Nonsense.

1. πρὸς τῷ Διός.] The Swearing, by *Jove* to *Jupiter's* own Face, is very humorous.

2. γήμας.] *Pro γαμήσας*, per Syncopeν, α γαμίω.

3. ἀπάγοι.] *Faber* would have it προάγοι, because *Erasmus* hath out of his Book, rendered it "producat;" and because προάγω signifies, "a Man who prostitutes his "Wife."

4. θεσμοφόρῳ.] *Ceres* was called θεσμοφόρος, because Husbandry occasioned *Latens*, about the Division of Lands.

κιντλάμενος· ὑπ' ἐνίων δὲ, ὥσπερ <sup>1</sup> στιγματίας δραπετίης  
 πεπεδημένος. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν;  
 διδῶσαι γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάν-  
 ταλος, ἄπολοι καὶ ἄγευσοι καὶ ξηροὶ τὸ σῶμα, ἐπικεχνηότες  
 5 μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς ἀπὸ τῆς φά-  
 ρυλλος τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἄλλ'  
 ἄπιθι ἦδη, σωφρονετέρῳ παραπολὺ τῷ Τίμωνι ἐνλευζόμενος.  
 ΠΛΟΥΤ. Ἐκεῖνος γὰρ ποιεῖ παύσειαι, ὥσπερ ἐν κοφίνῃ  
 τέρυπημένε, πρὶν ὅλως εἰσρυῆναί με κατὰ σπυδὴν ἐξανθλῶν,  
 10 φθάσαι βυλόμενος τὴν ἐπιρροὴν, μὴ ὑπὲρανθλος εἰσπεσῶν  
 ἐπικλύσω αὐτὸν; ὥσε ἐς τὸν τῶν Δαναϊδῶν <sup>2</sup> πίθον ὑδρο-  
 φορήσειν μοι δοκῶ, καὶ μάτην ἐπανθλήσειν, τῆ κύττας μὴ  
 σέγοντος, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθισομένε τοῦ  
 ἐπιρρέοντος, ἔτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχνηός-  
 15 τῆ πίθου, καὶ ἀκώλυτος ἢ ἔξοδος. ΖΕΥΣ. Οὐκοῦν εἰ μὴ  
 ἐμφράξῃται τὸ κεχνηός τοῦτο, <sup>3</sup> καὶ εἰς τὸ ἅπαξ ἀναπεπ-

1. *στιγματίας.*] One who had been branded on the Forehead with φφ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus branded. They were, by Way of Joke, called "Literati." I conjecture the above Letters stood for φῶρ φύγας, "a Fugitive Thief;" *Faber*, who mentions them, does not account for them.

2. *πίθον.*] By this *Vessel*, he means *Timon*.

3. *καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον.*] I cannot see, why *Erasmus*, who is Author of the other *Translation*, renders these Words, "perpetuamque perstillationem;" for, How can *εἰς τὸ ἅπαξ* signify, "perpetuus?" Or *ἀναπεπταμένους* pro *ἀναπεπτασμένους*, ab *ἀναπεπτάω*, "expando:" How I say, can it signify "perstillatio?"

The natural and most usual Meaning of *εἰς τὸ ἅπαξ* is (as *Stephanus* shews) "unâ vice," as if a Thing was said to be done, "by one single Effort," or, "at once." And as *Timon* is, here, considered, as letting his Wealth flow through him, "all at once," and not, as it were, "Drop by Drop," I think *εἰς τὸ ἅπαξ ἀναπεπταμένον* will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a Passage opened, all at once:" as if *Timon* were a Vessel, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an Instant, and so made this *εἰς τὸ ἅπαξ ἀναπεπταμένον*, or, "Passage-opened, all at once;" which if he will not stop up, he shall suffer. *Faber* judges, that *εἰς ἅπαξ*, originally, stood before *ἐμφράξῃται*. It certain-

ταμένον, ἐκχυθείης ἐν βραχεῖ σα, ραδίως εὐρήσει τὴν διφ-  
θέραν αὔθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῆς πίθου. Ἄλλ'  
ἄπιε ἤδη, καὶ πλῆριζετε αὐτόν. Σὺ δὲ μέμνησο, ὦ Ἑρμῆ,  
ἐπασιῶν, πρὸς ἡμᾶς ἄγειν τῆς Κύκλωπας ἐκ τῆς Αἴτιης,  
ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε ὁ  
τεθηγμένον αὐτῷ δεησόμεθα.

6. ἙΡΜ. Πρωῖωμεν, ὦ Πλῆστε.—Τί τῆτο; ὑποσκάζεις;  
ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς  
ὢν. ΠΛΟΥΤ. Οὐκ αἰεὶ τοῦτο, ὦ Ἑρμῆ, Ἄλλ' ὅποταν  
μὲν ἀπίω παρὰ τινά <sup>1</sup> πεμφθεὶς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως <sup>10</sup>  
βραδύς εἰμι καὶ χωλὸς ἀμφότεροις, ὡς μόλις τελεῖν ἐπὶ τὸ  
τέρμα, προσηράσαντος ἐνίοτε τοῦ περιμένοντος, Ὅποταν  
δὲ ἀπαλλάττεσθαι δέη, πλὴν ὅφει πολὺ τῶν ὀρνέων ὠκύ-  
τερον. Ἄμα γὰρ ἔπεισεν ἡ <sup>2</sup> ὑσπληγξ, καὶ γὰρ ἤδη ἀνακτι-

ly would, so, make very good  
Sense: "Therefore, if he will  
"not, at once, have stopped  
"up," &c. Or, perhaps, *Ju-*  
*piter* would, here, extenuate  
*Timon's* former ill Usage to  
*Plutus*, by saying, that this  
*Passage*, for Wealth to flow out  
at, hath been, but *once*, thrown  
open by *Timon*; that is, that  
*Timon* hath, but *once*, in his  
Life-time, been guilty of Pro-  
digality, and that, having been  
severely punished for it, he  
certainly would, for the Future,  
be frugal. The Expression *εἰσά-*  
*παξ* is used, in this very Sense  
of *once*, or *for-once*, by *Lucian*  
himself, in the fifteenth Para-  
graph of this *Dialogue*; which,  
though it be, there, one Word,  
yet differs not in its Meaning,  
from *εἰς τὸ ἅπαξ*.

1. *πεμφθεὶς ὑπὸ τοῦ Διὸς.*] *Jove*, that is, *Providence*, ge-  
nerally, enriches Men, by ren-  
dering their honest Industry  
successful, and that, not *all at*  
*once*; but by *Degrees*. But the  
supreme God of *Wealth* is, a  
little below, said to send such

Riches as come *suddenly*: By  
which, I suppose is meant, that  
the Nature of Wealth is such,  
that it, sometimes, must enrich  
some Persons, *all at once*; as,  
when a Man, at his Death, must  
leave his Wealth to Somebody;  
or, when a hidden Treasure  
happens to be found; or, when  
a Fortune comes, any Way,  
unexpectedly.

*Pluto* hath been reckoned the  
supreme God of *Riches*, because  
they are found in the *Depths* of  
the Earth. *Steph.*

When Men, *suddenly*, enrich  
themselves, by Fraud and Vil-  
lainy, and we understand *Pluto*  
as their Benefactor, we may,  
not improperly, by *Pluto*, un-  
derstand the *real Pluto*; that  
is, that the *Devil* provides for  
them.

2. *ὑσπληγξ.*] Properly, a  
"Swineherd's Whip." The *Cord*,  
or *Rope*, behind which Men or  
Horses, stood waiting to start in  
a Race, was called *ὑσπληγξ*;  
and the *Fall* of this *Rope*, which  
was extended before them, was  
the Signal for them to start.  
See *Steph.*

ῥύτλομαι νενικηκώς <sup>1</sup> ὑπερπηδήσας τὸ στάδιον, <sup>2</sup> οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ἜΡΜ. Οὐκ ἀληθῆ <sup>3</sup> ταῦτα φῆς. Ἐγὼ δὲ καὶ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν ἔδὲ ὄβολον ὡσεὶ πρίασθαι βρόχον ἐσχηκότας, ἄφνω δὲ σήμερον <sup>5</sup> πλυσίαις, καὶ πολυελεῖς ἐπὶ λευκῷ ζεύγυς ἐξελαύνοντάς, οἷς ἔδὲ καὶ ὄνος ὑπῆρξε πώποτε. Καὶ ὁμῶς πορφυροί, καὶ χρυσόχειρες περιέρχονται, ἔδ' αὐτοὶ πισεύοντες οἶμαι, ὅτι μὴ <sup>4</sup> ὄναρ πλυσῶσιν. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἐρμῆ, καὶ ἔχι τοῖς ἐμαυτῷ ποσὶ βαδίζω τότε, ἔδὲ ὁ Ζεὺς, ἀλλ' ὁ

<sup>10</sup> Πλῦτων ἀποσέλλει με παρ' αὐτὰς, ἅτε πλυτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὢν δηλοῖ γῆν καὶ τῷ ὀνόμασι. Ἐπειδὴν τοίνυν μέσοικισθῆναι δέη με παρ' ἑτέρω πρὸς ἕτερον, ἐς <sup>5</sup> δέλτον ἐμβαλόντες με, καὶ κατασημνιάμενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μέλακομίζουσι. Καὶ ὁ μὲν <sup>6</sup> νεκρὸς ἐν σκο-

<sup>15</sup> τειῶ πῦ τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῆ ὀθονῆ σκεπόμενος, περιμάχῃλος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπελπίσαντες <sup>7</sup> ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες, ὥσπερ τὴν χελιδόνα προσπέλομένην, τετριγότες οἱ νεοττοί. Ἐπεὶ δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λῖνον ἐνῆμθῆ, καὶ ἡ

<sup>20</sup> δέλτος ἀνοιχθῆ, καὶ ἀνακηρυχθῆ μὲν ὁ καινὸς δεσπότης ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ κἀλαπύγων οἰκέτης, ἐκ παιδικῶν τίμιος ὑπέξυρημένος <sup>8</sup> ἔτι τὴν γνάθον, ἀλλ' ἰ ποικίλων καὶ παντοδαπῶν ἠδονῶν, ἃς ἦδη ἔξωρος ὢν ὑπῆρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὅς τις

<sup>25</sup> ἂν ἡ πόσι, ἀρπασάμενός με, αὐτῇ δέλτῳ θεοὶ φέρων, ἀντὶ

1. ὑπερπηδήσας τὸ στάδιον.]

“ Having made but one Spring  
 “ or Bound over the whole  
 “ Stadium.” The Stadium was the Athenian Race-course and was 125 Paces long, but sometimes a great deal longer. See Dr. Potter.—When Plutus leaves a Man, he is a Racer, that is, he goes off exceeding fast.

2. οὐδὲ ἰδόντων.] Great Fortunes are often spent and melted away, we know not how.

3. ταῦτα.] Mercury intends to say ταῦτα ΠΑΝΤΑ; For he questions the Truth of only the former Part of Plutus's Speech,

in which, he says, he is slow, in coming to a Man.

4. ὄναρ.] The usual Expression is κατ' ὄναρ. But ὄναρ is sometimes, put, absolutely, as, ἡ θεὸς ὄναρ φανέσα. Plut. in Pericl. Steph.

5. δέλτον.] The last will of the sick Man.

6. νεκρὸς.] His Corpse.

7. ἐν τῇ ἀγορᾷ.] Hence it appears that the last Wills of the Athenians were to be opened, publicly, in the Forum.

8. ἔτι.] Still. That is continuing to set himself off, though grown old.

τῷ τέως Πυρρίῳ, ἢ Δρόμωνος, ἢ Τιβίῳ, Μεγακλῆς, ἢ Μεγαθύζος, ἢ Πρώταρχος μετονομασθεὶς, τῆς μάτιν κεχηνότας ἐκείνης εἰς ἀλλήλους ἀποβλέποντας καταλιπών, <sup>1</sup> ἀληθῆς ἄγοντας τὸ πείθος, οἷος αὐτὸς ὁ Δύνηςος ἐκ μυχῆ τῆς σαγίνης δέφυγεν, ἐκ ὀλίγον τὸ <sup>2</sup> δέλεαρ καταλίπων. Ὁ δὲ <sup>5</sup> ἔμπροσθεν ἀθρόως εἰς ἐμὲ ἀπειρόκαλος, καὶ παχυδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικῶς, καὶ εἰ παριῶν ἄλλος μασιζέει τις, ὄρθιον ἐφίσας τὸ ἕς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκλιρον προσκυνῶν, ἐκ ἔτι φορητός ἐσι τοῖς ἐντυγχάνουσιν, ἀλλὰ τῆς τε ἐλευθέρως ὑβρίζει, καὶ τῆς ὀμοδύλης μασιγοῦ, ἀποπειρώ- <sup>10</sup> μενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξοισιν, ἄχρις ἂν ἢ ἐς πορνίδιον τι ἔμπροσθεν, ἢ ἱπποπροφίας ἐπιθυμήσας, ἢ κέλαξι παραδῆς ἐαυτὸν ὀμνύουσιν, ἢ εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τῷ Κέκρωπος, ἢ Κόδρου, συνετώτερον δὲ τῷ Ὀδυσσεώς, πλεσιώτερον δὲ συνάμα Κραίσων ἐκκαίδεκα, <sup>15</sup> ἐν ἀκαρεῖ τῷ χρόνῳ ἀθλιος ἐκχέη τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιπορκῶν, καὶ ἀρπαγῶν, καὶ παινεργῶν συνειλεγμένα.

7. ἘΡΜ. Αὐτὰ περὶ σχεδὸν φῆς τὰ γιγνόμενα. Ὅποσα δὲ ἐν αὐτόπῳ βαδίζεις, πῶς ἔτι τυφλὸς ἂν εὐρίσκεις τὴν ὁδόν; ἢ πῶς διαγιγνώσκεις, ἐφ' ἧς ἂν σε ὁ Ζεὺς ἀποσείλη, <sup>20</sup> κρίνας εἶναι τῷ πλεσιεῖν ἀξίους; ΠΛΟΥΤ. Οἷμι γὰρ εὐρίσκειν με οἵτινές εἰσι; ἘΡΜ. Μὰ τὸν Δία εὐ πάνυ. Οὐ γὰρ <sup>3</sup> Ἀρισείδην καταλιπών, Ἰππονίκῳ καὶ Καλλιᾷ προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ἔδὲ ἔβολα ἀξίους. Πλὴν ἀλλὰ τί πράττεις καταπεμφθεὶς; ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι <sup>25</sup> περινοσῶν, ἄχρις ἂν λάθω τι ἐμπροσθεν. Ὁ δὲ ὅστις ἂν πρῶτός μοι περιλύχη ἀπαγαγῶν ἔχει, σὲ τὸν <sup>4</sup> Ἐρμῆν, ἐπὶ τῷ παραλόγῳ τῷ κέρδους, προσκυνῶν. ἘΡΜ. Οὐκἔν ἐξηπάτησαι ὁ Ζεὺς, οἰόμενός σε κατὰ τὰ αὐτῷ δοκεῖνα πλεσιζέειν, ὅσους ἂν οἴησαι τῷ πλεσιεῖν ἀξίους; ΠΛΟΥΤ. Καὶ μάλα δικαίως, <sup>30</sup> ὡ γὰρ θεὸς, ὅς γε τυφλὸν οἴητα εἰδῶς, ἔπεμπεν ἀναζητήσοντα

1. ἀληθῆς.] Their Grief is, now, *real*; but, before, it was only *feigned*, for the Death of the Deceased, by whose *Will*, they expected a Fortune.

2. δέλεαρ.] This *Bait* was the *Presents* they sent him, to make

him remember them, or leave them all he had, in his *Wills*.

3. Ἀρισείδην.] See his Story, in your Dictionary.

4. Ἐρμῆν.] He was reckoned the God of *Gain*.

δυσεύρετον ἔτω ἕχρημα, καὶ πρὸ πολλῶν ἐκλελοιπὸς ἐκ τῆ βίῃ,  
 ὅπερ ἔδ' ὁ Λυγκεύς, ἀν' ἐξεύροι ραδίως, ἀμαυρὸν ἔτω καὶ μικ-  
 ρὸν ὄν. Τοιγαρῶν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν  
 δὲ πλείων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόνηων, ῥᾶον ἐς τὸς  
 5 τοιάτους ἐμπίπῳ περιῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν. ΕΡΜ.  
 Εἶτα πῶς ἐπειδὴν καταλίπης αὐτὸς, ραδίως φεύγεις, καὶ  
 εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκὴς τότε πῶς καὶ ἀρτί-  
 πης γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ΕΡΜ. "Ἐτι δὴ μοι καὶ τῆτο ἀπόκρινα, πῶς τυφλὸς ὢν  
 10 (εἰρήσεται γὰρ) καὶ προσέτι ὠχρὸς καὶ βαρὺς ἐκ τοῖν σκελοῖν  
 τοσούτους ἐρασὰς ἔχοις, ὡσεὶ πάντας ἀποθλέπειν εἰς σέ, καὶ τυ-  
 χόντας μὲν εὐδαμονεῖν οἴεσθαι εἰ δὲ ἀποτύχοιεν, καὶ ἀνέχεσ-  
 θαι ζῶντας; οἶδα γὰρ τινὰς ἐκ ὀλίγων αὐτῶν ἔτω σε δυσέρω-  
 τας ὄντας, ὡς τε καὶ εἰς <sup>2</sup> βαθυκῆτα πόντον φέροντες, ἔρριψαν  
 15 αὐτὸς, καὶ <sup>2</sup> πετρῶν κατ' ἠλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ  
 σέ, ὅτι περ' ἔδὲ <sup>3</sup> τὴν ἀρχὴν ἑώρας αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ  
 ἂν, εὖ οἶδα, ὅτι ὁμολογήσειας (εἰ τι ξυνίης σεαυτῷ) κορυβαν-  
 τιᾶν αὐτὸς, ἐρωμένῳ τοιάτῳ ἐπιμεμνηότας. ΠΛΟΥΤ. "Οἷ  
 γὰρ τοῖστων, οἷός εἰμι, ὀρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλόν, ἢ  
 20 ὅσα ἄλλα μοι πρόσσειν; ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλῦτε, εἰ  
 μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ  
 ἄρισε ἀλλ' ἢ ἀγνοία καὶ ἡ ὑπάτη, αἵπερ νῦν κατέχευσι τὰ πάν-  
 τα, ἐπισκιάζουσι αὐτὸς. "Ἐτι δὲ καὶ αὐτὸς ὡς μὴ παντάπασιν  
 ἀμορφος εἶην, προσωπεῖον περιθέμενος ἐρασμιώτατον, διά-  
 25 χρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδύς, ἐντυχάνω αὐ-  
 τοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὄραν τὸ κάλλος, ἐρῶσι  
 καὶ ἀπόλλυνται μὴ ἐντυχάνοντες. Ὡς εἰ γέ τις αὐτοῖς ὄλεν  
 ἀπογυμνάσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἂν αὐ-  
 τῶν ἀμβλυώτηντες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσαν καὶ  
 30 ἀμόρφων πραγμάτων. ΕΡΜ. Τί οὖν, ὅτι ἐν αὐτῷ ἤδη τῷ

1. χρῆμα.] A good Man.

2. βαθυκῆτα πόντον — &  
 πετρῶν κατ' ἠλιβάτων.] These  
 are Poetical Expressions, taken  
 out of the following Distich of  
*Theognis, Faber.*

"Ἦν (Πηνίαν. scil.) δὴ χρῆ φεύ-  
 ζεῖα καὶ εἰς βαθυκῆτα πόντον

"Ῥίπτειν, καὶ πετρῶν Κυρὸν, κατ'  
 ἠλιβάτων.

See the same, in *Plut. περὶ*  
*Στωικ. ἐναντ.*

3. τὴν ἀρχὴν.] Put adverbial-  
 ly, and signifies "a principio,"  
 or, "ante omnia," *Steph.*

πλυτεῖν γένομενοι, ἢ τὸ προσωπεῖον αὐτὸ περιθέμενοι, ἔτι  
 ἔξαπατῶνται; καὶ ἢν τις ἀφαιρῆται αὐτὸς, θάττον ἂν τὴν  
 κεφαλὴν ἢ τὸ προσωπεῖον <sup>1</sup> πρόσειλο. Οὐ γὰρ δὲ καὶ τό-  
 τε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἐν-  
 δοθεν τὰ πάντα ὀρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἐρ- 5  
 μῆ, καὶ πρὸς τὸτό μοι συναγωνίζεσθαι. ἘΡΜ. Τὰ ποῖα;  
 ΠΛΟΥΤ. Ἐπειδὴν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας  
 τὴν θύραν εἰσδέχεταιί με, συμπαρασέρχεται μετ' ἐμῆ καθὼν  
 ὁ τύφος, καὶ ἡ ἀνοία, ἡ μεγαλαυχία, καὶ ἡ μαλακία, ἢ  
 ὕβρις, καὶ ἀπάτη, ἢ ἄλλα ἄτιστα μυρία. Ὑπὸ δὴ τῶν 10  
 ἀπάντων καταλιπθεὶς τὴν ψυχὴν, θασμάζει τε τὰ ἐ θασ-  
 μάσα, καὶ ὀρέγεται τῶν φευκτῶν, <sup>2</sup> καμὲ τὸν πάντων ἐ-  
 κείνων πατέρα τῶν εἰσεληλυθότων κακῶν <sup>2</sup> τέθειπε, δορυφο-  
 ρούμενον ὑπ' αὐτῶν· καὶ πάντα πρότερον πάθοι ἂν, ἢ ἐμὲ  
 προέσθαι ὑπομείνειεν ἂν.

15

9. ἘΡΜ. Ὡς δὲ λέγεις εἶ, ὦ Πλῆτε, καὶ ὀλισθηρὸς, ἢ  
 δυσκαθεκτὸς, καὶ διαφυκτικὸς, ἕδεμίαν ἀντιλαβὴν παρεχό-  
 μένος βεβαίαν, ἀλλ' ὡσπερ ἐγχείλεις, ἢ οἱ ὄφεις, διὰ τῶν  
 δακτύλων δραπετεύεις, ἐκ οἶδα ὅπως ἢ πειρία ἔμπαν  
 ἐξώδης τε καὶ εὐλαβῆς, καὶ μυρία τὰ ἀγκίστρα ἐκπεφυκότα 20  
 ἐξ ἅπαντος τῆ σώματος ἔχουσα, ὡς πλησιάζοντας εὐθὺς  
 ἔχουσαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.— Ἀλλὰ μεταξὺ  
 ἡδὴ φλυαρήσας ἡμᾶς πρᾶγμα ἐ μικρὸν διέλαθε. ΠΛΟΥΤ.  
 Τὸ ποῖον; ἘΡΜ. Ὅτι τὸν Θεσαυρὸν ἐκ ἐπηγαγόμεθα,  
 ἕπερ ἔδει μάλινα. ΠΛΟΥΤ. Θάρρει τέττε γε ἕνεκα· ἐν 25  
 τῇ γῆ αὐτόν καταλείπων <sup>3</sup> ἀνέρχομαι παρ' ὑμᾶς ἐπισκή-  
 ψας ἕνδον μένειν ἐπικλειτάμενον τὴν θύραν, ἀνοίγειν δὲ μη-  
 δενί, ἢν μὴ ἐμῆ ἀκὴσῃ βοήσασθαι. ἘΡΜ. Οὐκὲν ἐπιβάνω-

1 πρόσειλο] The third Person plural of the second Aorist of the middle Voice, from προΐημι, "projicio," Poeticè pro πρόεινπο. The second Aorist, from προΐημι, is πρόην; thence is the second Aorist of the Middle Voice, προίμην; Imperat. πρόσσο; Optat. προίμην, whose third Person Plural is πρόεινπο, not to be found in Lexicons,

2 καμὲ τέθειπε.] Translated, "et me stupet;" in which, me is the Accusative Case. So Virgil, "Pars stupet innuptæ donum exitiale Minervæ." In which Sense Stupet signifies, "to admire to Astonishment."

3 ἀνέρχομαι.] The MS. hath αἰ before ἀνέρχομαι. Faber.

μεν ἤδη τῆς Ἀττικῆς. Καί μοι ἔτι ἐχόμενος τῆς χλαμύ-  
 δος, ἄχρισ ἂν πρὸς τὴν ἐσχατιὰν ἀφίκομαι. ΠΛΟΥΤ.  
 Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίτης με,  
 ἵ Ὑπερβόλῃ τάχα ἢ Κλέωνι ἐμπεσεῖμαι περιουσιῶν. Ἀλλὰ  
 5 τίς ὁ ψόφος ἔτις ἐστὶ, καθάπερ σιδήρου πρὸς λίθον; ἙΡΜ.  
 Ὁ Τίμων ἔτι σκάπτει πλησίον, ὄρεινόν καὶ ὑπόλιθον γή-  
 διον.—Παπαί, καὶ ἡ Πενία πάρεσι, καὶ ὁ Πόνος ἐκείνος,  
 καὶ ἡ Καρτερία, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρία, καὶ ὁ τοῦτον  
 ἕχλος τῶν ὑπὸ τῷ λιμῷ ταττομένων ἀπάντων. πολὺ ἀμεί-  
 10 νους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν ἐκ ἀπαλλαττό-  
 μεθα, ὦ Ἑρμῆ, τὴν ταχίστην; ἔ γάρ ἂν τι ἡμεῖς δράσαιμεν  
 ἀξιόλογον πρὸς ἄνδρα ὑπὸ τιλικέτεσθε στρατοπέδῳ περιεσχημέ-  
 νον. ἙΡΜ. Ἄλλως ἔδοξε τῷ Διί. Μὴ ἀποδειλιῶμεν ἔν.  
 10. ΠΕΝΙΑ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργεφόντα,  
 15 χειραγωγῶν; ἙΡΜ. Ἐπὶ τετονὶ τὸν Τίμωνα ἐπέμφθημεν  
 ὑπὸ τῷ Διός. ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμωνα, ὁπότε  
 αὐτὸν ἐγὼ κἀκῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβῶσα,  
 τετοισὶ παραδῶτα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα  
 καὶ πολλῷ ἄξιον ἀπέδειξα; ἔτις ἄρα εὐκαταφρόνητος ὑμῖν  
 20 ἡ Πενία δοκῶ, καὶ εὐαδίκτητος, ὡσθ' ὁ μόνον κτήμα ἔχον,  
 ἀφαιρεῖσθέ με ἀκριβῶς πρὸς ἀρετὴν ἐξαιργασμένον, ἵν' αὐ-  
 θις ὁ Πλῆτος παραλαβὼν αὐτὸν ὕβρει καὶ τύφῳ ἐγχειρίσας  
 (ὅμοιον τῷ πάλαι) μαλθακὸν, καὶ ἀγενῆ, καὶ ἀνόητον ἀπο-  
 φήνας, ἀποδῶ πάλιν ἐμοὶ ἑνὶ ῥάκος ἤδη γεγεννημένον; ἙΡΜ.  
 25 Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διί. ΠΕΝ. Ἀπέρχομαι.—  
 Καὶ ὑμεῖς δέ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτέ  
 μοι. Οὗτος δὲ τάχα εἴσεται, οἷαν με ἔσαν ἀπολείψει,  
 ἀγαθὴν συνεργόν, καὶ διδάσκαλον τῶν ἀρίστων, ἡ συνῶν ὑγι-  
 εινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώμην διετέλεσεν, ἀν-  
 30 δρὸς βίον ζῶν, καὶ ἑ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ  
 καὶ πολλὰ ταῦτα, ὡσπερ ἐσιν, ἀλλότρια ὑπολαμβάνων.  
 ἙΡΜ. Ἀπέρχοντα· ἡμεῖς δὲ προσίωμεν αὐτῷ.

1 Ὑπερβόλῃ ἢ Κλέωνι.] Some  
*Scoundrels*. See *Aristoph.* in  
*Pace*. *Faber*.

2 ῥάκος.] A Metaphor, from  
 one who borrows a new Coat,  
 and returns it quite worn. *Fab.*

3 πρὸς αὐτὸν ἀποβλέπων.]  
 "Looking toward himself," that  
 is, seeking his Happiness in no-  
 thing but himself.

—*Nec te quaesiveris extra.*  
*Persius.*



11. TIM. Τίνες ἐσὶ, ὧ κατάρτατοι; ἢ τί βυλόμενοι δεῦρο ἦκετε ἄνδρα ἐργάτην μισθοφόρον ἐνοχλήσοιτες; ἀλλ' ἔχαιροντες ἄπιτε μιαιοὶ πάντες ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βώλοισι καὶ τοῖς λίθοις συντρέψω.

ERM. Μηδαμῶς, ὦ Τίμων, μὴ βάλλης· ἔγὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, ἕτος δὲ ὁ Πλῆτος· Ἐπεμψε δὲ ὁ Ζεὺς, ἐπακῶσας τῶν εὐχῶν. Ὡσε ἀγαθῆ τύχη δέχεται τὸν ὄλβον, ἀποσᾶς τῶν πόνων. TIM. Καὶ ὑμεῖς οἰμῶξεσθε ἦδη, καὶ τοὶ θεοὶ ὄντες, ὡς φατέ. Πάν-

τας γὰρ ἅμα καὶ θεὸς καὶ ἀνθρώπους μισῶν. Τῆτοι δὲ 10 τὸν τυφλόν, ὅς τις ἂν ἦ, ἐπιτρέψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τῷ Δίῳ (μελαγχολᾶν γὰρ ὁ ἄνθρωπος ἔμετρίως μοὶ δοκεῖ) μή τι κακὸν ἀπέλθω προσλαβών.

ERM. Ἐμὴδὲν σκαιόν, ὦ Τίμων· ἀλλὰ τὸ πᾶν τῆτο ἄγριον καὶ τραχὺ καταβαλὼν, προτί- 15 νας τῷ χεῖρει λάμβανε τὴν ἀγαθὴν τύχην, πλῆτει πάλιν, καὶ ἴσθι Ἀθηναίων τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαμονῶν.

TIM. Οὐδὲν ὑμῶν δέομαι μὴ ἐνοχλεῖτέ μοι· ἰκανὸς ἐμοὶ πλῆτος ἢ δίκηλλα· τὰ δ' ἄλλα εὐδαμονέσατός εἰμι, μηδενός μοι πλεσιάζοντος. 20

ERM. Οὕτως ὦ τὰν ἀπανθρώπως;

Τὸν δὲ φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθειον δὲ μηδαμῶς, ἕτως ἐπιμελε- 25 μένων σὺ τῶν θεῶν. TIM. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας· τῆτοι δὲ τὸν Πλῆτον ἔκ ἂν λάβοιμι.

ERM. Τί δή; TIM. Ὅτι καὶ πάλαι μυρίων κακῶν μοι αἴτιος ἕτος κατέστη, κόλαξί τε παραδός, καὶ ἐπι- 30 βέλης ἐπαγαγὼν, καὶ μῖσος ἐπεγείρας, καὶ ἠδυσπαθεῖα διαφθείρας, καὶ ἐπίφθορον ἀποφίνας, τέλος δὲ, ἄφνω καταλιπὼν, 30 ἕτως ἀπίσως καὶ προδορικῶς.

Ἡ βελτίστη δὲ πενθὰ πόνοις με τοῖς ἀνδρικωτάτοις καθ' ἀγυμνάσασα, καὶ 3 μετ' ἀληθείας

1 Μηδὲν σκαιόν.] “Nihil sinistrum;” that is [as we are wont to say, in English] “No-thing unlucky,” i. e. “rashly violent,” good *Timon*.

2 τὰ πρῶτα.] “Interdum vero dicitur aliquis esse τὰ πρῶτα, i. e. princeps.” Steph.

3 μετ' ἀληθείας καὶ παρρησίας.] “With Truth and Freedom.”

καὶ παρρησίας προσομιῶσα, τάτε ἀναγκαῖα κάμνοντι παρῆχε, καὶ τῶν πολλῶν ἐκείνων καθαφρονεῖν ἐπαυδεύειν, ἐξ αὐτῆ ἑμὲ τὰς ἐλπίδας ἀπαρτήσατά μοι τῆ βίη, καὶ δείξασα ὅς τις ἦς ὁ πλῆτος ὁ ἐμὸς, ὃν ἔτε κόλαξ Ἰωπεύων, ἔτε συ-  
 5 κεφάνης φοβῶν, ἔ δῆμος παροξυνθεὶς, καὶ ἐκκλησιαστικῆς ψηφοφορίας ἔ τύραννος ἐπιβυλεύσας ἀφελέσθαι δύναμτ' ἄν. Ἐρρωμένους τοιγαρῶν ὑπὸ τῶν πόνων, τρυτονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος. ἔδει ὄρων τῶν ἐν ἄσει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιστα παρὰ τῆς δικέλλης. "Ωσε  
 10 παλίνδρομος ἄπιθι, ὦ Ἑρμῆ τὸν Πλῆτον ἀπαγαγὼν τῷ Διῷ. Ἐμοὶ δὲ τῆτο ἱκανὸν ἦν πάντας ἀνθρώπους ἡβηδὸν οἰμῶζειν ποιῆσαι. ἘΡΜ. Μηδαμῶς, ὦ γὰθῆ (ἔ γὰρ πάν-

That is, like a Friend, who speaks nothing but *Truth*, and that with *full Freedom*; and is, therefore, void of *Falshood* and *Flattery*.

1 τῶν πολλῶν ἐκείνων.] I have followed *Erasmus*, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, pag. 146. lin. 32. But *Faber* says, that *Erasmus* is mistaken: That, indeed, οἱ πολλοί, frequently signifies, "vulgus," but that the Usage of the *Greek Tongue* will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think, he is in the Right; for I could not, after much Enquiry, find, that πολλὰ, ever, signified "vulgaria."

2 ἡβηδὸν.] *Stephanus* says, that ἡβηδὸν is taken in the same Manner as "viritim," in *Latin*; that is, that it signifies καθ' ἡβῶντας (as is said κατ' ἀνδρας) "per totam pubem," or "complexendo totam pubem;" and, then, he quotes these Words of *Herodotus*: Συθάριος γὰρ ἀλῆσις Μιλήσιοι πάντες ἡβηδὸν ἀπικείραντο τὰς κεφαλὰς. Now, as κατ' ἀνδρας signifies "viritim," or, "per singulos viros," καθ'

ἡβῶντας, too, being a parallel Expression, must, strictly, signify "per singulos puberes, sive pubescentes." And, as καθ' ἡβῶντας, thus taken, is laid down, as strictly explanative of ἡβηδὸν, therefore, ἡβηδὸν, too, must signify "per singulos puberes." But yet after all, this cannot be either *Herodotus's*, or *Lucian's* Meaning. For how could "all the Milesians" cut off their Hair, *Youth by Youth*, as if they had all been nothing but *Youths*? Or, how, in this Place, could "all Men" bewail, *Youth by Youth*, as if Mankind consisted of nothing but *Striplings*? Hence, it is evident, that, though ἡβηδὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that Place of *Herodotus*, and in this of *Lucian*, be understood, in an extensive Sense, as if one Sort of Age were put for every Age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, *Timon* could not, possibly, mean less, no more than "all the Milesians" could be shorn, "Youth by Youth."

*Stephanus*, indeed, says, but without insisting much upon it, that ἡβηδὸν is taken, in the same

τες εἰσὶν ἑπιτίθειοι πρὸς οἰμῶγιν) ἀλλ' ἔα τὰ ὄργιλα ταῦτα καὶ μερακιώδη, καὶ τὸν Πλῆτον παράλαβε, ἢ τοὶ ἀπέβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Δίῳ.

12. ΠΛΟΥΤ. Βύλει, ὦ Τίμων, δικαιολογήσομαι πρὸς σε, ἢ χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μὲν τει, μὴ δὲ μετὰ προσιμίῳν, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες, ἀνέξομαι γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τετονί. ΠΛΟΥΤ. Ἐχρῆν μὲν τοι ἴσως ἢ μακρὰ εἰπεῖν ἔτω πολλὰ ὑπὸ σε κατηγορηθέντα· ὅμως δὲ ἔρα, εἴ τι σε, ὡς φῆς ἠδίκηκα. ὅς τῶν μὲν ἠδίσων ἀπάντων αἰτίας 10 σοι κατέστη, καὶ τιμῆς καὶ προεδρίας, καὶ σεφάνων, καὶ τῆς ἄλλης τρυφῆς. Περίβλεπλος δὲ τοι καὶ αἰδίδμος δι' ἐμὲ ἦσθα καὶ περισπύδατος. Εἰ δὲ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀνάγχιος ἐγὼ σοι μάλλον δὲ αὐτὸς ἠδίκημαι τῆτο ὑπὸ σε, διότι με ἔτως ἀτίμως ἢ ὑπέβαλλες ἀνδράσι 15 κἀβαράτοις, ἐπαινῶσι καὶ κἀλαγοῦσιν, καὶ πάντα τρόπον ἐπιβυλεύσιν μοι. Καὶ τότε τελευταῖον ἔφησθα, ὡς προδέδωκά σε, τὸναῖσιον δὲ αὐτὸς ἐγκαλέσαιμί σοι παντὰ τρόπον ἀπελασθεῖς ὑπὸ σῶ, καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. Τοιγαρῶν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν 20 διφθέραν ἢ τιμιωτάτη σοι Πενία περιτέθεικεν. Ὡσε μάρτυς ὁ Ἑρμῆς ἔτοσι, πῶς ἰκέτευεν τὸν Δία ὅ μὴ ἦκειν παρὰ σε, ἔτω δυσμενῶς μοι προσενηγμένον. ἙΡΜ. Ἀλλὰ νῦν ὄρας, ὦ Πλῆτε, οἷος ἦδη γεγένηται; ὡσε θεαρῶν ξυνδιάτριβε αὐτῶ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ 25 δὲ τὸν Θεσαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακέσεται γὰρ ἐμβοῶσαντί σοι.

Manner, as the Adverb πανδημεῖ, which signifies "universum populum complectendo," or, "in universum."—I know no Reason, why Erasmus should render it, "ab ineunte aetate."

1 ἐπιτίθειοι.] *Idonei*, or; *babiles*; by which, is, here, meant, naturally fitted, or, disposed.

2 ὦ τοι ἀπέβλητά.]

Ὅ τοι ἀπέβλητ' ἔστι θεῶν ἐρικύδεια δῶρα. *Hom.*

3 καὶ μακρὰ.] *Timon's Word* repeated.

4 ὑπέβαλλες.] A Metaphor, from prostituting young Women., *Faber.*

5 ἢ τιμιωτάτη Πενία.] *The right honourable Mrs Poverty.*

6 μὴ.] *The MS. hath it better μήκεθ. Faber.*

13. ΤΙΜ. Πεισέον, ὦ Ἑρμῆ, καὶ αὖθις πλεῖστέον. Τί γὰρ ἂν καὶ πάθει τις, ὅπταν οἱ θεοὶ βιάζονται; πλὴν ὄρα γε, εἰς οἷά με πράγματα ἐμβαλεῖς τὸν κακοδαίμονα ὅς ἄχρη τῶν εὐδαιμονέσασα διάγων, χρυσὸν ἄφνω τοσῶτον  
 5 λήψομαι, <sup>1</sup> οὐδὲν ἀδικήσας, καὶ τοσαύτας φροντίδας ἀναδέξομαι. ἙΡΜ. Ὑπόσθηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ χαλεπὸν τῷτο, καὶ ἔκ οἰσὸν ἐσιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγῶσιν ὑπὸ τῆ φθόνου· ἐγὼ δὲ <sup>2</sup> ὑπὲρ τὴν Αἴτνην ἐς τὸν ἔρανον ἀναπήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν,  
 10 ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν. Σὺ δὲ αὐτῷ περίμενε· ἀναπέμψω γὰρ σοι τὸν Θησαυρὸν ἀπελθῶν· μᾶλλον δὲ παῖε. Σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τῷτω, καὶ πάρεσχε σεαυτὸν ἀνελεῖσθαι. Σκάπε, ὦ Τίμων, <sup>3</sup> βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν  
 15 <sup>4</sup> ὑποσῆσομαι.

1 οὐδὲν ἀδικήσας.] That is, having done nothing to deserve this Curse, of being again enriched.

2 ὑπὲρ τὴν Αἴτνην.] He returns to Heaven, by the Way of *Ætna*, because *Jupiter* had ordered him to bring up the *Cyclopes* from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

3 βαθείας καταφέρων.] *Erasmus* hath rendered βαθείας. "al-tiūs," I know not why; nor do I know any such Adverb as βαθείας, βαθείως being the only immediate one from βαθύς. I must own, I know not, what Sort of a Word βαθείας is, and, therefore, cannot help thinking, that *Lucian* wrote it βαθείως—καταφέρειον is, here, the same as κάτω φέρων, "deorsum impingens;" as appears, from *Stephanus's* Account of the Verb καταφέρω.

4 ὑποσῆσομαι.] *Thomas Magister* (according to *Stephanus*)

takes ὑποσῆσομαι, in this Place, to be the same as ὑποχαρῆσαι, signifying, "clam discedam." But I think, he should, at the same Time, have shewn us, how the Dative ὑμῖν can signify, "a vobis."—He, otherwise, interprets the Verb ὑφίσταμαι, by κοφίως ἴσταμαι, which would make tolerable Sense, here, by *Plutus's* Saying, "I will stand by you, so as to be invisill;" I say, this would be tolerable Sense, did not *Plutus* tell *Timon*, in the Word ἀπελθῶν, just above, that he would go off; which he could not well do, and stand privately by, at the same Time. For these Reasons, I cannot but conclude that *Lucian* writ it, ὑμῶν ἀποσῆσομαι, "a vobis digressur," agreeably to ἀπειθέων, above. And, thus, doth the other Translation, by *Erasmus*, render it; so that, most probably, *Erasmus* found the Text, ὑμῶν ἀποσῆσομαι.

14. ΤΙΜ. "Αγε δὴ, ὦ δίκηλλα· νῦν μοι ἐπίρρωσον σεαυ-  
 τὴν, καὶ μὴ κάμῃς ἐκ τῆ βάθης τὸν Θησαυρὸν ἐς τὰ μφανῆς  
 προκαλυμένη. — ὦ Ζεῦ τεράσιε, καὶ φίλοι <sup>1</sup> Κορύβαντες, καὶ  
 Ἑρμὴ κερδῶε, πόθεν χρυσίον τοσῶτον; ἢ πῶ ἄναρ ταῦτά ἐσι;  
 δέδια γῆν, μὴ ἄνθρακας εἶρω ἀνεγρόμενος. Ἄλλα μὴν ὦ  
 χρυσίον ἐσὶν ἐπίσημον, ὑπέρυθρον, βαρὺ, καὶ τὴν πρό-  
 σοφιν <sup>2</sup> ὑπερήδισον. ὦ χρυσὲ δέξίωμα κάλλισον βρο-  
 τοῖς. " <sup>3</sup> Αἰθόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νύκτωρ,  
 " καὶ μεθ' ἡμέραν." Ἐλθε, ὦ φίλτατε. καὶ ἐρασμαῖάτατε. Νῦν  
 πείθομά γε καὶ Δία ποτὲ γενέσθαι <sup>4</sup> χρυσοῦν. Τίς γὰρ ἐκ 10  
 ἂν παρθένος ἀναπεπταμένοις τοῖς κοιλποῖς ὑποδέξαιτο ἔτω  
 καλὸν ἐρασίην διὰ τῆ τέγχε καταρρέοντα; ὦ Μίδα. καὶ Κροῖ-  
 σε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς εἶδεν ἄρα ἦτε πρὸς  
 Τίμωνα καὶ τὸν Τίμωνος πλῆττον, ὦ γε εἶδὲ βασιλεὺς ὁ Περ-  
 σῶν ἴσος. ὦ δίκηλλα, καὶ φίλτατε διφθέρα, ὑμᾶς μὲν τῶ 15  
<sup>5</sup> Πανὶ τέττω ἀναθεῖναι καλόν. Αὐτὸς δὲ ἦδη πᾶσαν πρι-  
 ἀμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ  
 θησαυρῆ μόνῳ ἐμοὶ ἰκανὸν ἐνδιαγᾶσθαι, τὸν αὐτὸν <sup>6</sup> καὶ

1 Κορύβαντες.] These Priests  
 of Rhea were Enthusiasts, who,  
 at their Solemnities, danced in  
 Armour, and, with the mixed  
 Uproar of Piping, Drumming,  
 and Shouting, raised a great  
 Astonishment in the Minds of  
 the Spectators. Steph. Perhaps,  
 then, it was usual with such  
 Persons, upon any extraordinary  
 Surprise, to cry out. ὦ Κορύβαν-  
 τες; and that, thence, it became  
 a common Exclamation, in the  
 Mouths of such as were struck  
 with any sudden Astonishment.

2 ὑπερήδισον.] When Mr Locke  
 was reckoning up the Qualities  
 of Gold, such as, fusible, malleable,  
 ductile, &c. he forgot this of ὑ-  
 περήδισον; which Omission a to-  
 lerable Miser would never par-  
 don.

3 Αἰθόμενον, &c.] These Words

are taken from the first Ode of  
 Pindar, which begins thus:

"Αριστον μὲν ὕδαρ' ὁ δὲ  
 Χρυσὸς, αἰθόμενον πῦρ  
 " Ἄτε διαπρέπει νυ-  
 Κτὶ, μεγάνορος ἕξοχα πλῆττα.

In the Version thus:

Optima quidem est aqua; sed  
 Aurum, ardens ignis  
 Velut, excellit no-  
 ctu superbificas supra divitias.

4 χρυσοῦν.] As when he court-  
 ed Danaë.

5 Πανὶ τούτῳ.] "To Pan  
 " here." It is supposed, that  
 some Temple, or Statue, of  
 Pan stood near him, to which  
 Rural Deity he offers up his  
 Rustic Implements.

6 καὶ τάφον.] "As a Sepul-  
 " chre also," that is, "as well  
 " as he, before, had it for a  
 " House."

τάφον ἀποθανῶν ἔξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ  
 νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαν-  
 τας, καὶ ἀγνωσία, καὶ ὑπεροψία. Φίλος δὲ ἢ ξένος, ἢ ἐ-  
 ταῖρος, ἢ <sup>1</sup> Ἐλέν βωμὸς, ὑθλος πολὺς καὶ τὸ οἰκτεῖραυ δε-  
 5 κρύοντα. ἢ ἐπικυρῆσαι δεομένῳ, παρανομία καὶ κατάλυσις  
 τῶν ἐθῶν. Μοιήρης δὲ ἢ διάγτα, καθάπερ τοῖς λύκοις, καὶ  
 φίλος εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ καὶ ἐπίθυλοι  
 καὶ τὸ προσομιλήσά τιμι αὐτὸν μίσημα. Καὶ εἰ τινα ἴδω  
 μόνον, ἀποφράς ἢ ἡμέρα. Καὶ ὅπως ἀνδριάντων λιθίνων ἢ  
 10 χαλκῶν μηδὲν ὑμῖν διαφερέτωσαν, καὶ <sup>2</sup> μήτε κήρυκα δε-  
 χώμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώμεθα. <sup>3</sup> ἢ ἐρη-  
 μία δὲ ὄρος ἔσω πρὸς αὐτῆς. Φυλέται δὲ, καὶ φράτορες,  
 καὶ δημόται, καὶ ἡ πατρὶς αὐτῆ, ψυχρὰ καὶ ἀνωφελῆ ὀνό-  
 ματα, καὶ ἀνοήτων ἀνδρῶν φιλοσιμῆμα. Πλυτεῖτω δὲ Τί-  
 15 μῶν μόνος, καὶ ὑπεροράτω ἅπαντων, καὶ τρυφάτω μόνος καθ'  
 ἑαυτὸν, κολακείας καὶ ἐπ' ἄνων φορτικῶν ἀπηλλαγμένος. Καὶ  
 θεοῖς θυέτω, καὶ <sup>4</sup> εὐωχέτω, μόνος ἐαυτῷ γείτων καὶ ὄμορος,  
 ἐκσείων, <sup>5</sup> τῶν ἄλλων. Καὶ ἅπαξ ἑαυτὸν δεξιῶσασθαι δε-  
 δόχθω, ἢ δέη ἀποθανεῖν, ἢ αὐτῷ <sup>6</sup> στέφανον ἐπενεγκεῖν· καὶ  
 20 ὄνομα μὲν ἔσω ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἦδισον. Τῷ τρόπῳ  
 δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, σκαμνότης, καὶ  
 ὄργη, καὶ ἀπανθρωπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ δια-

1 Ἐλέν βωμὸς.] *Altars among the Heatbens, were Places of Protection to such as fled to them.*

— *Hæc Ara tuebitur omnes.*

Virg.

2 μήτε κήρυκα, &c.] *The Meaning is, that he will remain in a constant State of War with Mankind: For Peace was, usually, made, among the Grecians, by sending the κήρυκες, or Herald, to propose it, and by making Libations to the Gods, that they might ratify it. See II. iii.*

3 ἢ ἐρημία.] *He would have a whole Desert between him and Mankind; so that the Bounds*

should not be, any thing, so thin as a Wall, an Hedge, or the like.

4 εὐωχέτω.] *Lege εὐωχέσθω. Nam εὐωχέω significat, "aliquem convivio accipere," εὐωχέσθαι autem, "epulari." Error turpissimus. Faber.*

5 τῶν ἄλλων.] *I cannot account for this Genitive Case. Faber is, also, at a Loss about it, but conjectures, that ἐκσείων τῶν ἄλλων should be ἐκασὸν τῶν ἄλλων; which may be true.*

6 στέφανον ἐπενεγκεῖν.] *Among the Grecians, Crowns of Laurel, Palm, Parsley, and, upon some Occasions, of Gold,*

φθειρόμενον καὶ σβεννύναι ἰκετεύοντα, πίττη καὶ ἐλαίῳ κατασβεννύναι. Καὶ ἢν τινα τῷ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ τὰς χεῖρας ὀρέγων ἀντιλαβέσθαι δέχεται, ὡθεῖν ἔ τῆτον ἐπὶ κεφαλὴν <sup>1</sup> πίπτοντα, ὡς μηδὲ ἀνακύψαι δυναθεῖν· ἔτω γὰρ ἂν τὴν ἴσθη ἀπολάβοιεν.—<sup>2</sup> Εἰσηγήσατο <sup>3</sup> τὸν νόμον Τίμων <sup>4</sup> Ἐχεκρατίδου Κολυττεύς.—<sup>5</sup> Ἐπεψή-

were the Rewards of such as conquered at the Games, or served their Country, in Peace, or War. *Potter.*

Perhaps, then *Timon*, here, intimates, that he will execute some signal Actions, which shall deserve a *Crown*, but, that he will present himself with one.

Or, as he, here, talks of his *Death*, he, perhaps, more probably, means that *Crown*, which was wont to be offered to the *Deceased*, and with which their *σήλαι*, or *Sepulchral Pillars* were hung; as we learn from the *Dialogue of Charon*, where it is said, ἔ σιφάνσαι πρὸς λίθους.

If this be, as I am strongly persuaded it is, the Sense, here; observe, how *Timon* will do Impossibilities, out of *Spite* to *Mankind*. He will *crown* his own *Sepulchre*, after he is *dead*, rather than have it done by any *Human Creature*.

The following was *Timon's* Epitaph, written by himself:

Ἐνθάδ' ἀπορήξας, ψυχὴν βαρυδαίμονα κείμαι.

Τῆνομα δ' οὐ πύσοισθε, κακοὶ δὲ κακῶς ἀπέλοισθε.

*Faber.*

1. πίπτοντα. *Faber* has it, βαπτίζοντα. I think, he justly finds Fault with πίπτοντα because the Man in the Water

cannot well be said "to fall." But, is not βαπτίζοντα, applied to the same Man [as he has it] still worse, being an Active Participle? For, surely, the Man cannot be supposed "to sink himself" into the Water.—It might, however, make Sense, if referred to *με*, which is understood, before ὡθεῖν; so that *Timon* might be the Person understood to be βαπτίζοντα; "sinking the other" into the Water.

2. Εἰσηγήσατο.] This Verb, strictly, signifies, "proposuit," or, "Auctor introduxit:" But I have rendered it, "rogavit," in the *Translation*, because that was the *Roman* Expression, for *Proposing a Law* to be passed. The *Romans* termed the *Proposing a Law* to the People, "Rogare," because he, who proposed it to them, did it, by asking these Questions, "Veli-tisne, or, Jubeatisne, Qui-rites?"

3. Ἐχεκρατίδου.] "Ἐχεκρατίδης lege Ἐχεκρατίδου." *Faber.*—So it is, above, where *Mercury*, first, mentions *Timon* to *Jupiter*, and below, where *Demeas* reads the *Decree*.

4. Ἐπεψήσισε τῇ ἐκκλησίᾳ.] "Decretum concionis confirmavit." *Steph.*

φισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν δε-  
δόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

1. Πλὴν ἀλλὰ περὶ πολλῶν ἂν ἐποισήμην ἅπασιν γνώ-  
ριμά πως ταῦτα γενέσθαι, διότι ὑπερπλητῶ, ἀγχόνη γὰρ  
5 ἂν τὸ πρῶγμα γένοιτο αὐτοῖς.—Καί τοι τί τῆτο; Φεῦ τῷ  
τάχης· πανταχόθεν συνθέσι, κεκοιμημένοι καὶ πνευστιῶντες,  
ἔκ οἴδα, ὅθεν ὀσφραγόμενοι τῷ χρυσίῳ. Πότερον ἔν ἐπὶ  
τὸν πάγον τῆτον ἀναβάς ἀπελαύνω αὐτὸς τοῖς λίθοις <sup>1</sup> ἐξ  
ὑπερδέξιων ἀκροβολιζόμενος, ἢ τόγε τούτων παρανομήσο-  
10 μεν εἰσάπαξ αὐτοῖς ὀμιλήσαντες, ὡς πλέον ἀνιῶντο παρορώ-  
μενοι; τῆτο οἶμαι καὶ ἄμεινον, ὥσε δεχώμεθα ἤδη αὐτὸς,  
ὑποσάντες. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν ἔτος ἐσι; Γνα-  
θωνίδης ὁ κόλαξ, ὁ πρῶν <sup>2</sup> ἔρανον αἰτήσαντί μοι ὀρέξας  
τὸν βρόχην, τίθεσ ὅλως παρ' ἐμοὶ πολλάκις ἐμνημεύς.  
15 Ἀλλ' εὔγε ἐποίησιν ἀφικόμενος, οἰμῶξέλα γὰρ πρὸ τῶν  
ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον, ὡς ἔκ ἀμελήσῃσι Τί-  
μωνος ἀγαθῷ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφώτατε, καὶ  
ἦδισε, καὶ συμποικώτατε. ΤΙΜ. Νῆ καὶ σύ γε, ὦ Γναθω-  
νίδη, γυπτῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπιβριπτότατε.  
20 ΓΝΑΘ. Ἀεὶ φιλοσκώμμων σύ γε. Ἀλλὰ πῶς τὸ συμπό-  
σιον; ὡς καμνὸν τί σοι ἄσμα τῶν <sup>3</sup> νεοδιδάκτων διθυράμβων

1. ἐξ ὑπερδέξιων.] Ἐπερδέξιος (τόπος being understood) signifies "a Place, where one stands so much higher than another, that he may lift his Right-hand over him, so as to give him the heavier Blow." And ὑπερδέξια, ὠν, Neut. plur. (χώρια being understood) signifies "Places of such Advantage, as that Persons may, from them, lift their Right-hands over those below them." See Steph.

2. ἔρανον.] Ἐρανος, from ἐράω, ἀμο, properly, signifies "an Entertainment, where every one contributes his Part of the Expence, or his Club." And, hence, it hath been used to signify "a Contribution, or

"Part of a Contribution, to relieve a Person in Want." See Steph.

3. νεοδιδάκτων διθυράμβων.] "Dithyrambs," [which were Songs in Praise of Bacchus] "lately taught," that is, lately "published." The Authors of Plays, or Songs, among the Grecians, were called διδάσκαλοι, ἢ κωμωδοδιδάσκαλοι, τραγωδοδιδάσκαλοι, διθυραμμοδιδάσκαλοι. Horace uses the same Manner of Expression.

Vel qui Prætextas, vel qui docuere Togatas.

The Reason of the Expression is, that the Authors taught the Actors, or Singers, how to speak, or sing, their Performances.



ἦκα κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγείά γε ἄση μάλα περιπαθῶς ἵ ὑπὸ ταύτῃ τῇ δίκηλλῃ. ΓΝΑΘ. Τί τοῦτε; παίεις, ὦ Τίμων; μαρτύρομα, ὦ Ἡρακλεῖς, ἰὸ ἰὸ, προκαλῶμαί σε τραῦμας εἰς Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν, ἂν γε μικρὸν ἐπιβραδύνῃς, φέινω τάχα προεκκλήσῃ με. 5 ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σὺ γε πάντως τὸ τραῦμα ἴαται, μικρὸν ἐπιπάσας τῷ χρυσίῳ, δεινῶς γὰρ ἴσχαμὸν ἔστι τὸ φάρμακον. ΤΙΜ. Ἔτι μένεις; ΓΝΑΘ. Ἄπειμι, σὺ δὲ ἔχαιρήσεις, ἔτω σκαιὸς ἐκ χρυσῷ γειόμενος.

16. Τίς ἔτος ἐσίν ὁ προσίων, ὁ ἀναφλαγγίαις; Φιλιά- 10  
 δις κολάκων ἀπάντων ὁ βδελυρώτατος. Οὗτος δὲ παρ' ἐμῷ ἀγρὸν ὄλον λαβὼν, καὶ τῇ θυγατρὶ ἵ προῖκα δύο τάλαντα, μισθὸν τῷ ἐπαίνῳ, ὁπότε ἄσαντά με πάντων σιωπῶντων μόνος ὑπερεπήνεσεν, ἐπομοσάμενος ὠδίκωτερον εἶτα τῶν κύκων, ἐπειδὴ νοσῶντα πρῶτον εἶδέ με, καὶ προσῆλθον 15  
 ἐπικυρίας δέόμενος, πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὡ τῆς ἀναισχυντίας, νῦν Τίμωνα γνωρίζετε, νῦν Γναθωνίδης φίλος καὶ συμπότης, τοιγαρῶν δίκαια πέπονθεν ἔτος ἀχάριστος ὢν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηθοι, καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπιπηδᾶν δο- 20  
 κῶμεν. Χαῖρε, ὦ δέσποτα, καὶ ὅπως τῆς μιαρῆς τέτης κόλακας φυλάξῃ, τῆς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων ἔδην διαφέροντας. Οὐκ ἔτι πισευτέα τῶν νῦν οὐδενί. Πάντες ἀχάριστοι καὶ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχῃς πρὸς τὰ κατεπέιγοντα χρῆσθαι, 25  
 καὶ ὁδὸν ἤδη πλησίον ἦκσα, ὡς πλατωταίης ὑπερμεγέθη τινὰ πλῆστον. Ἦκω τοιγαρῶν ταῦτά σε ἰσθητήσων καὶ

1. ὑπὸ δίκηλλῃ.] Quod Latine dicitur, "canere vel saltare, ad tibiam, ad citharam," id Græcè est ἄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." Faber. This Sense, from this Consideration, seems just, and further deserves Acceptance, on Account of the Humour it expresses.

2. βδελυρώτατος.] Βδελυρὸς,

(a βδία, "flatum ventris emit-tur") *impurus*, or, *spurcus*; "a dirty Fellow, who does not matter doing the fil-thiest Things, before Peo-ple's Faces." And, hence, the Word hath signified, "quite impudent," or, "brazen." Steph.

3. προῖκα.] The Accusative Case singular of προῖξ—ἴκος, "dos a patre data filia." Steph.

τοι σύ γε ἔτω σοφὸς ὢν, ἔδεν ἴσως δεήσει τῶν παρ' ἐμῶν λόγων, ὅς καὶ τῷ Νέσορι τὸ δέον παραινέσειας ἄν. TIM. "Ἔσαι ταῦτα, ὦ Φιλιᾶδι. Πλὴν ἀλλὰ πρόσθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΑ. "Ἀνθρωποι, κατέαγα 5 τῆ κρανίῃ ὑπὸ τῆ ἀχαρίστῃ, διότι τὰ συμφέροντα ἐνεθέτων αὐτόν.

17. Ἴδὲ τρίτος ἔτος ὁ ρήτωρ Δημέας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγένης ἡμέτερος εἶναι λέγων. Οὗτος ἐκκαίδεκα παρ' ἐμῶν τάλαντα μίᾳς ἡμέρας 10 ἐκτίσας τῇ πόλει (καταδεδίκασο γὰρ, καὶ ἐδέδετο ἐκ ἀποδιδῆς, καὶ γὰρ ἐλείπας ἐλυσάμην αὐτόν) ἐπειδὴ πρώην ἔλαχε τῇ <sup>1</sup> Ἐρεχθίδι φυλῇ διανεμένον τὸ <sup>2</sup> Δεωρικόν, καὶ γὰρ προσήλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφῃ γνωρίζειν πολίτην ὄντα με. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τῆ γένεος, 15 τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδος. Καὶ μὴν πάλαι σε ὁ δῆμος ζυνειλεγμένος, καὶ αἱ <sup>3</sup> βυλαὶ ἀμφότεραι περιμένονσι. Πρότερον δὲ ἄκουσον τὸ Ψήφισμα, ὃ ὑπὲρ σε γέγραφα. " ΕΠΕΙΔΗ Τίμων ὁ Ἐχεκράτιδης, " Κολυτρεὺς, ἀνὴρ ἔμόνον καλὸς κάγαθος, ἀλλὰ καὶ σο- 20 " φὸς, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον " διατελεῖ τὰ ἄριστα πράττειν τῇ πόλει, νενίκηκε δὲ πύξ " καὶ πάλιν, καὶ δρόμον ἐν Ὀλυμπίᾳ μίᾳς ἡμέρας, καὶ <sup>4</sup> τε-

1. Ἐρεχθίδι.] Lege Αἰγιῆδι. Quippe Κόλυττος erat δῆμος φυλῆς Αἰγιῆδος, teste Harpocrati-one. *Faber.*

2. Δεωρικόν.] Θεωρικόν (χορηγία being understood) signified, " Money paid out of the Treasury, for the Admission of " the poorer Citizens into the " Theatre." Hence, it was used to signify " Money granted " out of the Treasury, for the " Relief of the Poor." See *Potter* and *Steph.*

3. βυλαὶ ἀμφότεραι.] That is, not only the βυλή, or Senate of Five hundred, of which I have spoken, in the Notes upon Θεῶν Ἐκκλησία, but also the Court of Areopagus, which, for its great Dignity, as *Dr. Potter* shews,

was stiled ἡ ἄνω βυλή the *Upper Senate*, or *Court.*

This Court, held upon the Hill of Mars at Athens, and, thence, called *Areopagus*, consisted of fifty Judges, was the supreme Court of Justice, and decided all Law Disputes, whether concerning Property, or Injuries done to Men in their Persons or Reputations, or Blasphemy against the Gods, So wise and upright were the Judges of this Tribunal, that it hath been asserted by *Demosthenes*, that they had not, from the Time of their Institution, down to his Days, made one, unjust Decree. *Potter.*

4. τελίω ἀρματι.] *Stephanus* shews, that the *Greeks* distin-

“ κείῳ ἄρματι, καὶ συναρίδι πωλικῇ.”—TIM. Ἄλλ’ ἐδὲ  
 ἐθεώρησα ἐγὼ πώποσε εἰς Ὀλυμπίαν. ΔΗΜ. Τί ἔν; θεω-  
 ρήσεις ἕτερον. Τὰ τοιαῦτα δὲ πολλὰ προσκείσθαι ἄμει-  
 νον.—“ Καὶ ἤρῖσευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι <sup>1</sup> πρὸς  
 “ Ἀχαρνέας, καὶ κατέκοψε <sup>2</sup> Πελοποννησίων <sup>3</sup> δύο μοίρας.” <sup>5</sup>

guished their *Horses* into the ἄβολοι and the τέλειοι. The ἄβολοι were such as *bad not*, as yet, cast their *Teeth*, in which were the marks of their Age: The τέλειοι, such as *bad cast those Teeth*, and being, therefore, reckoned to have arrived at their *full Strength* and *Vigour*, were called τέλειοι.

Now ἄρμα, from ἄρω, “ap-  
 to,” originally and properly, signifies, not “a Chariot,” but “a Set of Horses joined-  
 in a Draught;” which is evident from *Stephanus’s* Quotations upon this Word: *First*, from *Xenoph.* Πᾶδ. η. ἄρμα λευκὸν χρυσοζυγον, “a Set of  
 “white Horses with golden  
 “Harnesses;” and again, from *Herodian*, ἄρμα ἑξάπολον, “a  
 “Set of six young Horses.”—  
 Beside that *Eustathius*, upon *Homer’s Odys.* xvii. puts it out of all Dispute, that ἄρμα, properly, signifies, “a Set of  
 “Draught Horses.”

From these Considerations, I think it evident, that the Word ἄρματι, here, having τελείῳ an Epithet, as I have shewn, of *full grown Horses*, joined to it, must signify, “a Set of  
 “Horses;” and that τελείῳ ἄρματι must signify, “a Set-  
 “of - full - grown - Horses.” And this, I think, is further evident, from the Opposition of the following Words, συναρίδι

πωλικῇ (“a Pair of πάλιοι, “or young Horses”) to τελείῳ ἄρματι, “a Set of full grown  
 “Horses.” I have rendered ἄρματι by “currus” knowing no Word, in the *Latin Tongue*, that signifies, “a Set of  
 “Draught-Horses,” as ἄρμα does, in the *Greek*. *Faber* only quotes the Scholiast of *Pindar*, upon this Passage, in these Words: Φῆσι δὲ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἄρμα, τὸ δὲ πωλικὸν ὀκτώ. The former might have run twelve *Heats*, and the Latter eight; but this gives us no Light into the Nature of the τέλειον, or the πωλικὸν ἄρμα.

1. πρὸς Ἀχαρνέας.] We must not, here, take πρὸς for “contra,” but “apud.” For Ἀχαρνή was a δῆμος, or District, of *Attica*. Therefore, *Timon*, being an *Athenian*, must not be supposed to fight against his own Countrymen, but against their common Enemy, the *Peloponnesians*, who are supposed to have met him, in that District of *Attica*, and whom he, therefore, fought, πρὸς, “apud,” “among,” the *Acharnansians*.

2. Πελοποννησίων.] *Timon* lived, in the Time of that memorable War, between the *Athenians* and *Spartans*, called the *Peloponnesian*.

3. δύο μοίρας.] *Mille ar-*

ΤΙΜ. Πῶς ; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ἔδὲ προεγράψιν  
 ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῷ λέγεις,  
 ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονῆτες.—“ Ἐπι δὲ καὶ  
 “ Ψηφίσματα γραφῶν, καὶ συμβουλευῶν, καὶ στρατηγῶν, οὐ  
 5 “ μικρὰ ὠφέλισε τὴν πόλιν. Ἐπεὶ τέτοις ἅπασι, ΔΕ’  
 “ ΔΟΚΤΑΙ τῇ βουλῇ, καὶ τῷ δήμῳ, καὶ τῇ Ἡλιαίᾳ ἑκάστη  
 “ φυλᾷ, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσοῦν  
 “ ἀνασῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει,  
 “ <sup>2</sup> κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ ἀκτίνας ἐπὶ τῇ κε-  
 10 “ φαλῇ, καὶ σεφαινωσάμενον αὐτὸν χρυσοῖς σεφάνοις ἐπίᾳ, καὶ

ματος. Nam τὴν μίραν ἀνα-  
 πλεροῦσιν ἄνδρες πεντακόσιοι. Fa-  
 ber.

1. κατὰ φυλᾷ.] The *Eliaea*  
 was a Court of Justice, at *A-*  
*thens*, the next, in Dignity, to  
 that of *Arcopagus*, and said to  
 be so called, from ἥλιος, *Sol*,  
 because it sat under the *Sun*,  
 or in the *open Air*. The Num-  
 ber of Judges, belonging to  
 it, were, as Dr. *Potter* sets  
 forth, sometimes, only Fifty;  
 but, generally, two, or five,  
 Hundred.

Now, why this *Decree* should  
 be said to be agreed to by the  
 Judges of this Court, κατὰ  
 φυλᾷ, “ by their Tribes,” is  
 what I cannot well account for;  
 because I know no *Tribes* of  
*Athens*, but the Ten *Tribes*, in-  
 to which the People of the Ci-  
 ty, and those of all *Attica*, had  
 been divided.—Perhaps, as this  
 Court of *Eliaea* often consisted  
 of 500 Judges, it was, like the  
 βουλῇ, or *Senate* of *Athens*, made  
 up of Men chosen out of all the  
*Tribes*, from each an equal  
 Number; so that, in this View,  
 the whole Court might have  
 confirmed any *Decree*, κατὰ  
 φυλᾷ, by their Tribes. Or, per-

haps, the *Text*, originally, was,  
 not κατὰ φυλᾷ, but καὶ ταῖς  
 φυλαῖς, which seems to hang  
 well together with the other  
 Parts of the Sentence, and to  
 be agreeable to Reason; as it,  
 also, was easy to be mis-trans-  
 scribed to κατὰ φυλᾷ. And  
 I am the more of this Opinion,  
 because, as Dr. *Potter* shews,  
 the δήμοι, mentioned, immedi-  
 ately after, were Subdivisions  
 of the φυλαί, being, in Num-  
 ber, one Hundred and seventy-  
 four smaller Districts of the  
 Country of *Attica*: For, to gain  
 a certain universal Assent of the  
 whole State, it was necessary to  
 take the Votes of every particu-  
 lar Body of the People. Such  
 as, first, of the supreme Part of  
 the Constitution, or the βουλῇ:  
*Then*, of the δήμος, that is, of  
 the Principal δήμος, that of  
*Athens*, the Capital: *Then*, of  
 the Court of *Eliaea*, by its  
*Tribes*: *Then*, of all the δήμοι,  
 or smaller Corporations of *At-*  
*tica*, one by one: And, last-  
 ly, of all their Bodies, in com-  
 mon.

2. κεραυνὸν, &c.] In Order to  
 make a *Jupiter* of him.

“ ἀνακηρυχθῆναι τοὺς σεφάνους σήμερον <sup>1</sup> Διονυσίοις τρα-  
 “ γῳδοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν δεῖ σήμερον τὰ  
 “ Διονύσια.) Εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς  
 “ αὐτῷ, ἀγχισεύς, καὶ μαθητὴς αὐτῷ ὄν. Καὶ γὰρ ῥή-  
 “ τωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅποσα ἂν ἐθέ- 5  
 “ λοι,” — Τὴν μὲν ἔν σοι τὸ Ψήφισμα, — Ἐγὼ δέ <sup>2</sup> σοι  
 “ καὶ τὸν υἱὸν ἐβελόμην ἀγαγεῖν παρὰ σε, ὃν ἐπὶ τῷ σῶ ὀνό-  
 “ ματι Τίμωνα ὠνόμακα. ΤΙΜ. Πῶς, ὦ Δημέα, ὃς ἕδὲ  
 “ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδένασ. ΔΗΜ. Ἀλλὰ γαμῶ,  
 “ ἢν διδῶ Θεός, ἐς νέωτα καὶ παιδοποιήσομαι, καὶ τὸ γαννη- 10  
 “ θησόμενον, ἄρρεν γὰρ ἔσαι, Τίμωνα ἦδη καλῶ. ΤΙΜ. Οὐκ  
 “ οἶδα, εἰ γαμήσεις ἔτι, ὦ ἕτος, τιλικαύτην παρ’ ἐμῷ πλή-  
 “ γην λαμβάνων. ΔΗΜ. Οἶμοι, τί τῶτο; <sup>3</sup> τυραννίδι Τί-  
 “ μων ἐπιχειρεῖς, καὶ τύπτεις τὴν ἐλευθέρην, καθαρῶς ἐλευ-

1. Διονυσίοις τραγωδοῖς.] Τραγωδοῖς, signifies either the *Writer* of a *Tragedy*, or the *Player* who acts it upon the Stage: But that, in either Sense, τραγωδοῖς, the *Person*, should be put for τραγωδία, the *Play*, or *Entertainment*, seems, to me, an extraordinary Hypallage. Yet, *Horace* hath used the like Expression, where he says,

Nam sic

Et Laberi Mimos ut pulchra  
 Pœmata mirer.

The Athenians were restrained, by Law, from presenting *Crowns* to Men of signal Merit, either in the *Theatre*, or at the *public Games*; because these Places were, generally, frequented by great Numbers of Men from other Cities, and it was thought impolitic to commend any great *Athenian* to the Notice, or esteem, of any other People. Wherefore, such Persons, as deserved this Honour, were to receive it either in the βελή, or *Senate*;

or in the *Assembly of the People*; or in the *Tribe*, or δῆμος, to which they belonged. *Potter*.

Yet, we find, that *Demosthenes's* famous *Crown* was proclaimed in the *Theatre*. But this, no Doubt, was an *Innovation*, and an extraordinary Compliment to so great a Defender of the State; and it was afterwards objected to him, as a very great Crime. Whence it is most probable, that *Demeas*, here, intends to puff up and flatter *Timon*, by conferring on him a singular and unprecedented Honour.

2. σοι.] *Faber* thinks σοι, here, impertinent, because of παρὰ σε.

3. τυραννίδι.] Τυραννίς signifies *kingly*, or, *arbitrary*, Power. Now, as the supreme Power was lodged in the People of *Athens*, it was High-Treason, and the most flagrant Crime, in any one Man, to attempt making himself *absolute* in the State; and the *Athenians* could never

θερος, ἢ δ' ἰ ἀσὸς ὦν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐπέπρησας. ΤΙΜ. Ἄλλ' ἢ ἐμπέπρησαι, ὦ μιὰρὲ, ἢ ἀκρόπολις, ὡς δῆλος εἶ συκοφανῶν. ΔΗΜ. Ἀλλὰ καὶ πλεῖς τὸν ὀπισθόδομον δι-  
 5 ορύξας. ΤΙΜ. Οὐ διώρυκται ἔδὲ ἔτος, ὡς ἀπίθανά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὑςερὸν ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκᾶν καὶ ἄλλην λάμβανε. ΔΗΜ. Οἱ μοι τὸ μετὰφρενον. ΤΙΜ. Μὴ <sup>3</sup> κέκραχθι, καλοῖσω γάρ σοι καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν πάθοιμι,  
 10 δύο μὲν Λακεδαιμονίων μοίρας καλακόφας ἄνοπλος, ἐν δὲ μιὰρὸν ἀνθρώπιον μὴ ἐπιβίψας. Μάτην γὰρ ἂν εἶην καὶ νεικηκῶς Ὀλύμπια πῦξ καὶ πάλιν.

18. Ἀλλὰ τί τῆτο; ὁ Θρασυκλῆς ὁ φιλόσοφος ἔτος ἐστίν; ὁ μὲν ἔν ἄλλος. Ἐκπέλασας γῆν τὸν πῶγωνα, καὶ τὰς  
 15 ὄφρῦς ἀνατείνας, καὶ βρενθυόμενός τι πρὸς αὐτὸν ἔρχεται, <sup>4</sup> τιτανῶδες βλέπων, ἀνασεσοβημένους τὴν ἐπὶ τῷ μετώπῳ κόμην, <sup>5</sup> Αὐτοβορέας τις ἢ Τρίτων, οἷος ὁ Ζευξίς, ἔγραφεν.

forget what they suffered, under the Usurpation of *Pisistratus*, and his Son *Hippias*.

1. ἀσὸς.] The City of *Athenis* was, peculiarly, called *ἄστυ*, and the Citizens thereof *ἄσσοι*. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

2. ὀπισθόδομον.] At the Back of *Minerva's* Temple, stood the public Treasury, called, from its Situation, *ὀπισθόδομος*; wherein, beside other public Money, a Thousand Talents were laid up in Store, against any great Exigency. If any Man expended them upon a trivial Account, he was put to Death. *Potter*.

*Demeas* will charge *Timon* with none, but the most capital Offences.—καὶ before *πλετῆς*, in the preceding Line, signifies “also;” that is, “You are, “also, grown rich, &c. beside having burned the City &c.”

3. κέκραχθι.] Pro *κέκραχθι*, the third Person singular of the Perfect Tense Active, from *κράζω*.

4. τιτανῶδες.] “Like a *Titan*.” The *Titans* were Giants, Sons to *Titan*, the elder Brother of *Saturn*. *Titan* and *Saturn* were the Sons of *Cælus* and *Vesta*. *Titan* gave up his Birth-right of the Kingdom of Heaven to *Saturn*, on Condition he would not breed up any Male Children; but, when he found out, that *Jupiter*, *Nep-tune*, and *Pluto* had been, privately, reared by *Ops*, *Saturn's* Wife, he dethroned and confined *Saturn*. When *Jupiter* was grown up, he made War upon his Uncle, *Titan*, and his Sons called *τιτάνες*, recovered the Kingdom, and released his Father, *Saturn*. *Steph*.

5. Αὐτοβορέας τις.] *Timon* compares *Thrasycles* to *Boreas*, or *Triton*, because he came

Οὗτος ὁ τὸ <sup>1</sup> σχῆμα εὐσαλῆς, ἢ κόσμιος τὸ βάδισμα, σωφρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς διεξιῶν, ἢ τῶν ἠδοῇ χαιρόντων κατηγορῶν, ἢ τὸ ὀλιγαρκῆς ἐπαινῶν, ἐπειδὴ λησάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ <sup>5</sup> χαίρει μάλισα) καθάπερ τὸ Διήθης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυσαι τοῖς ἑωθνοῖς ἐκείνοις λόγοις, προαρπάζων ὡς περ ἰκτίνος τὰ ὄψα, ἢ τὸν πηλίσιον παραγκωνίζομενος, <sup>2</sup> καρύκης τὸ γένειον ἀνάπλευς, κυνηδὸν ἐμφερέμενος, ἐπικεκυφῶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν <sup>10</sup> εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρῶβλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τῷ <sup>3</sup> μυττωτῷ καβαλίποι, μεμψίμοιρος αἰεὶ ὡς τὸν πλακῆντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι, ὃ, τι περ <sup>4</sup> λιχνείας ἢ ἀπλησίας <sup>5</sup> ὄφελος, μέθυτος καὶ πάροινος, ἔκ ἄχρισ ὠδῆς καὶ ὀρχησῦος μόνον, <sup>15</sup> ἀλλὰ ἢ λοιδορίας ἢ ὀργῆς προσέτι, ἢ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλισα, περὶ σωφροσύνης, ἢ κοσμιότητος· καὶ ταῦτα φησὶν, ἠδὴ ὑπὸ τῷ ἀκράτῃ ποιηρῶς ἔχων, καὶ ὑπόβραυλίζων γελοῖως· εἶτα ἔμετος ἐπὶ τέτοις, καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν, ἐκ τῷ <sup>20</sup> συμποσίῃ τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ ἢ ἠφῶν, ἔθενι τῶν πρῶταίων παραχωρήσειεν ἂν ψεύσ-

puffing and blowing, so as to make a Face like that of the God *Boreas*, when he blows, or that of *Triton*, sounding his Trumpet.—But, as I have never, elsewhere, met with the Wind *Boreas* called *Αὐτοβορίας*, nor could; upon much Enquiry, find it so called, I conjecture that, here, *Αὐτοβορίας* is the Name of some celebrated Picture of the God of that Wind, which the great *Zeuxis* had drawn, and which, on Account of the Excellence of the Performance, was called, not *Βορίας*, “a *Boreas*,” but *Αὐτοβορίας*, “a very *Boreas*,” or, “*Boreas* himself.” And the Tendency of the Words, οἶους

ἔγραφεν ὁ *Ζεῦξις*, seems to favour this Opinion.

1. *σχῆμα εὐσαλῆς.*] Not that he was so now, being much ruffled; but because he usually appeared so, in his *Philosophical Character and Dress*.

2. *καρύκης.*] *Λύδιον ἔδεσμα*, ἐξ αἵματος ἢ ἄλλων. *Hesych.*

3. *μυττωτοῦ.*] A strong Sauce, made of Garlick, Leeks, Cheese, Eggs, Oil, and Vinegar. *Stephanus*, from the Scholiast upon *Aristophanes*.

4. *λιχνείας.*] “Gluttony,” from *λιχνός* (a *λείχω*, *lingo*) a Lick-plate.

5. *ὄφελος.*] “The Advance.” Generally, the greatest *Épiculture*, at a Table, gets the

ματος ἔνεκα, ἢ θρασυτήτος ἢ φιλαργυρίας. Ἀλλὰ καὶ  
 κολάκων ἐσὶ τὰ πρῶτα, καὶ ἐπιτορκεῖ προχειρότατα, καὶ ἡ  
 1 γοητεία προηγείται, καὶ ἡ ἀναισχυρία παρομαρτεῖ, καὶ  
 ὅλως πάνσοφον 2 τὸ χρῆμα, καὶ παναχόθεν ἀκριβείς, καὶ  
 5 ποικίλως ἐντελής. Οἰμῶξείαι τοιγαρῶν ἕκ εἰς μακρὰν χρη-  
 σὸς ὦν.—Τί τῆτο; παπαί, χρόνιος ἡμῖν Θρασυκλῆς;  
 ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τέτοις  
 ἀφίγμαι, 3 ὥσπερ οἱ τὸν πλῆτόν τοι τεθηπότες, ἀργυρίαι,  
 καὶ χρυσίαι καὶ δείπνων πολυτελειῶν ἐλπίδι συνδεδραμήκασιν,  
 10 πολλὴν τὴν κολακείαν ἐπιδειξάμενοι πρὸς ἄνδρα οἷόν σε  
 ἀπλοῖκόν, καὶ τῶν ὄντων κοινωνικόν. Οἶσθα γὰρ ὡς μάζα  
 μὲν ἐμοὶ δεῖπνον ἰκανόν, 4 ὄψον δὲ ἡδίστον Δύμον ἢ κάρδα-  
 μον, ἢ εἴπωλε τρυφῶν ὀλίγον τῶν ἀλῶν. Ποῖον δὲ ἡ 5 ἐν-  
 νεάκρυνος. Ὁ δὲ τρίτων ἔτος, ἧς βέλει πορφυρίδος ἀμεί-  
 15 νων. Τὸ χρυσίον μὲν γὰρ ἔδεν τιμιώτερον τῶν ἐν τοῖς αἰ-  
 γυαλοῖς ψηφίδων μοι δοκεῖ. Σὺ δὲ αὐτῆ χάριν 6 ἐσάλην,  
 ὡς μὴ διαφθείρη σε τὸ κάκιστον τῆτο καὶ ἐπιβυλότατον κτή-  
 μα ὁ πλῆτος, ὁ πολλοῖς πολλακίς αἴτιος ἀνηκέστων συμ-  
 φορῶν γεγεννημένος. Εἰ γὰρ μοι πείθοιο, μάλιστα ἔλον εἰς  
 20 τὴν θάλατταν ἐμβαλεῖς αὐτόν, ἔδεν ἀναγκαῖον ἀνδρὶ ἀγα-  
 θῷ ὄντα, καὶ τὸν φιλοσοφίας πλῆτον ὄραν δυνάμενον. Μὴ  
 μέντοι ἐς βάθος, ὦ γαθὲ, ἀλλὰ ὅσον ἐς βυβῶνας ἐπιμβάς

greatest Share of the most deli-  
 cate Eatables.

1. γοητεία προηγείται.] I ap-  
 prehend, that there is an Al-  
 legory, in these Words: " Im-  
 posture goes before him, and  
 " Impudence walks close by  
 " him." That is, " He sculks  
 " behind Imposture, which he  
 " puts before him, to hide him-  
 " self from the World; but, if  
 " he should be discovered, he  
 " has Impudence close at his  
 " Side, by the Assistance of  
 " which, he shall brazen it  
 " out against Mankind."—  
 Had γοητεία and ἀναισχυρία  
 been the Dative Case, with τῇ  
 repeated, instead of ἡ, the  
 Sense would be obvious, in this  
 Light:

" That he led the Way,

" that is, was foremost, in Im-  
 " posture, and equalled any one,  
 " in Impudence."

2. τὸ.] Lege τῷ. Faber.

3. ὥσπερ.] Delendum. Faber.

4. ὄψον.] I know no Word,  
 in the English Tongue, that an-  
 swers to ὄψον; but it signifies  
 any Thing we eat with Bread;  
 and so is a general Name for  
 all other Sorts of Victuals.

5. ἐννεάκρυνος.] The Public  
 Well in Athens, that sent forth  
 Water, through nine Pipes, o-  
 therwise, called Callirrhoe.

6. ἐσάλην.] This second Ao-  
 rist Passive is, here, taken, in  
 a Neuter Sense, " concessi,"  
 or, " veni; which is extraordi-  
 nary. But Stephanus shews, that  
 it is so, in other Authors.



ὀλίγον πρὸ τῆς κυμαλώδους γῆς, ἐμῷ ὄρωντος μόνῃ. Εἰ δὲ μὴ τῷτο βάλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρητον αὐτὸν ἐκ τῆς οἰκίας, ἢ μὴδ' ὀβολὸν αὐτῷ ἀπῆς, διαδίδῃς ἅπασιν τοῖς δεομένοις· ὧ μὲν, πέντε δραχμᾶς, ὧ δὲ μᾶν, ὧ δὲ τάλαντον. Εἰ δὲ τις φιλόσοφος εἴη, 5 διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος. Ἐμοὶ δὲ (καίτοι ἔκ ἐμαυτῷ χάριν αἰτῶ, ἀλλὰ ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας παρὰσχοις, ἔδὲ ὅπως δύο μεδίμνους χωρῶσαν Αἰγινήϊκός. Ὀλιγαρχικῇ δὲ ἢ μέτριοι χρῆ εἶναι τὸν φιλοσοφῶντα, καὶ μὴδὲν 10 ὑπὲρ τὴν πῆραν φροεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σε, ὦ Θρασύκλεις· Πρὸ γῆν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κοινύλων, ἐπιμερήσας τῇ δικέλλῃ. ΘΡΑΣ. 2<sup>5</sup> Ὡ δημοκρατία, ἢ νόμοι, παϊόμεθα ὑπὸ τῷ καταράτῃ ἐν ἐλευθέρῃ τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ γαθὲ 15 Θρασύκλεις; μῶν<sup>3</sup> παρακίευσμαί σε; καὶ μὴν ἐπιεμβαλῶ χοίρικας ὑπὲρ τὸ μέτρον τέτταρας.—Ἄλλὰ τί τῷτο; πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος, καὶ Λάχις, ἢ Γνίφον, ὅπως τὸ σύνταγμα τῶν οἰμωζομένων. Ὡσε τί ἔκ ἐπὶ τὴν πῆραν ταύτην ἀνελθὼν, τὴν μὲν δικέλλαν ὀλίγον ἀνα- 20 παύω, πάλαι πεπονηκυῖαν; αὐτὸς δὲ ὅτι πλείους λίθους ξυμφορήσας, ἐπιχαλαζῶ πόρροθεν αὐτές; ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων, ἀπιμεν γάρ. ΤΙΜ. Ἄλλ' ἔκ ἀναιμωτί γε ὑμεῖς, ἔδὲ ἀνευ τραυμάτων.

1. ὀβολόν.] See the Note to δραχμῶν, Lib. I. Dial. xi.

2. Ὡ δημοκρατία.] "Is it not hard to suffer thus in a Free-State, where no Man hath arbitrary Power?"

3. παρακίευσμαί.] Put Deponently, and signifies, "defraudavi." The Metaphor is taken from those who, in weigh-

ing out any Thing, bear down the Scale, in which the Commodity is, unknown to the Buyer, to make him believe he has his just Weight; or from Buyers who, when any Sort of Grain is measured to them, give the Vessel a Shake, or a Kick, unknown to the Sellers, to make it hold more. Steph.

## ΔΙΑ' Α. Δ'. Δίκη Φωνιέντων.

## 1. ΕΠΙ' ἄρχοντος ἁριστάρχου Φαληρέως, Πυα-

1. Ἐπι' ἄρχοντος. ] This Manner of Expression is usual; as, ἐπ' Ἀλεξάνδρου, "tempore Alexandri;" ἐπὶ Κρόνου, "tempore Saturni." Steph.

ἄρχοντος. ] Athens was, first, governed by Kings. Of these, Ogyges (in whose Reign, a Deluge destroyed all Attica) was the First. History is quite silent, as to what passed in Attica, from the Time of his Reign to that of Cecrops, being an Interval of an hundred and ninety Years. The succeeding Kings, from Cecrops to Codrus, inclusive, were Seventeen; of which Number, the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a Battle with the Dorians, gone in Disguise into the Enemy's Army, and provoked them to kill him, (the Oracle having promised the Victory to that Side, whose King should fall by his Enemy, that Day) the Athenians, in Honour to his Name, gave the Title of King to none of his Successors; ("Post Codrum nemo Athenis regnavit, quod memoria ejus nominis tributum est." Justin.) but called each of their succeeding Princes, down to Alcmaeon, inclusive, being, in all, Thirteen, by the Name of ἄρχων. After the Time of Alcmaeon, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their Archon, or Ruler, to ten Years: But they had begun that Limitation, with Cecrops, the Son of Æschylus, who reigned just before Alcmaeon.

In about seventy Years after, they reduced their Archon to an annual Magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what Occasion the Nine great Magistrates of Athens, called Archons, were created, yet, I am persuaded, it must have been, upon this, when the Archon, or Prince, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, ὁ Ἀρχων, "THE Archon," so called, by Way of Pre-eminence, was CHIEF. His Jurisdiction reached to all Causes arising from Marriage Settlements, Last-Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Disputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why Lucian has this Complaint of Sigma, against his next Neighbour, Tau, brought on, when Aristarchus, as it were, was THE Archon, or CHIEF Archon.

The next Archon, after the CHIEF, was stiled βασιλεύς, and wore a crown. He heard all Accusation of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολέμαρχος. He exercised the same Jurisdiction over Strangers and Sojourners, as THE Archon did

νεψίωνος ἐβδόμη ἰσαμίην, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταυ<sup>1</sup> ἐπὶ τῶν ἑπτὰ Φωνήεντων, <sup>2</sup> βίας ὑπαρχόντων, ἕ

over the Citizens; and took Care, that the Children of such as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six Archons were all called *Θισμόθεοι*. They lodged Appeals, from the Courts of Justice, before the Assembly of the People, and heard Accusations of Calumny, Bribery, &c. and took Care that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. Potter,

2. *Ἀριστάρχων*.] *Aristarchus* was a very great Grammarian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

*Fict Aristarchus, neque dicet,  
cur ego amicum*

*Offendam in nugis?*—

And *Ælian* says, That it was not allowed to be one of *Homer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him CHIEF Archon, when the Letters go to Law.

3. *Φαληγεύς*.] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the same Liberty to make him a *Φαληγεύς*, or Native of *Pbalerion*, a Village and Port of *Attica*; though, as *Stephanus* shews, he was born in *Samo-thracia*.

4. *Πυανειψίων* ἐβδόμη.] *Πυανειψίων* was a *Grecian* Month, the same (as Authors conjecture) with our *October*; and was

so called, from the Festival, *Πυανηψία*, which was celebrated, in this Month.—*Πυανηψία* were so called, ἀπὸ τοῦ ἔψιν πύωνα, “from Boiling Pulse or Pease,” in Memory of *Theseus* and his Companions, who, when they had returned safe from *Crete* and the *Minotaur*, boiled all the Pulse they had left, and made merry all together, at one common Banquet, *Potter*.—Whom see, for a full Account of the *Grecian* Months. And for ἐβδόμη, ἰσαμίην, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of *Θεῶν Ἑκκλησία*, p. 123.

1. ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

2. βίας ὑπαρχόντων, ἕ ἀρπαγῆς.] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other Translation, which renders them, “constitutis iudicibus de vi et rapinâ;” which, however, I leave, as I found it, to keep the *Text* Company. But hath the Verb ὑπάρχω, ever, signified, “constitutor?” or, With what Propriety, are the Words, “iudicibus” and “de,” here, understood?—I therefore, cannot but think, that *Lucian* writ it ὑπάρχων, because, so, it will make tolerable Sense: For *Stephanus* plainly shews, that ὑπάρχω, very frequently, signifies, “primus facio;” as, from *Herodotus*, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from *Plutarch*, ὑπάρχω βίας, “prior vim infero.” So that, upon this Alteration, the *Text*: will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταυ ἐπὶ τῶν ἑπτὰ Φωνήεντων, βίας

ἀρπαγῆς, ἀφηρῆσθαι λόγον πάντων τῶν ἐν διπλῶ Ταῦ ἐκ-  
φερομένων.

**Μ**Ε'ΧΡΙ μὲν, ᾧ Φωνήεντα δικασαὶ, ὀλίγα ἠδίκημεν  
ὑπὸ τεττῆι τοῦ Ταῦ, κατὰχρωμένους τοῖς ἔμοις, καὶ  
5 κατὰρόνιος ἔνθα μὴ δεῖ, οὐ βαρέως ἔφερον τὴν βλαβὴν,  
καὶ παρήκων ἔνια τῶν λεγομένων ὑπὸ τῆς μετρίότητος, ἢν  
ἴσε με φυλάσσεια πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς.  
Ἐπεὶ δὲ ἐς τοσούτον ἦκει πλεονεξίας, καὶ ἀνοίας, ὥσε ἐφ' οἷς  
ἠούχασα πολλάκις ἐκ ἀχαπῶν, ἠδὴ καὶ πλείω προσβιάζειαι,  
10 ἀναγκάως αὐτὸ ἑὺθύω νῦν παρὰ τοῖς ἀμφοτέρα εἰδῶσιν  
ὑμῖν. Δέος δὲ ἔμικρόν με ἐπὶ τῆς ἀποθλίψεως ἐπέρχεται  
τῆς ἑμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μείζον  
προσιθὲν, ἄρδην με τῆς οἰκείας ἀποθλίψει χάρας, ὡς ὀλίγη  
δεῖν ἠούχίαν ἀγαγόντα μηδὲ ἐν γράμμασιν ἀριθμῆσθαι,  
15 ἑὺθύω δὲ κείσθαι τῷ φόβῳ. Δίκαιον ἔν ἔχ ὑμᾶς, οἱ

ὑπάρχον, καὶ ἀρπαγῆς. The Gram-  
matical Order of which is plain-  
ly thus, τὸ Σίγμα ἔθετο γραφὴν  
ἐπὶ τῶν ἑπτὰ Φωνήεντων πρὸς τὸ  
Ταῦ ὑπάρχον βίας, καὶ ἀδικίας.  
“Sigma instituit actionem co-  
ram septem Vocalibus contra  
Tau, incipiens, sive prius-  
inferens vim et injustitiam.”—  
“against Tau being the first  
“Aggressor.”—But we must  
not omit a pretty Opinion of  
Gronovius, upon this Place, who  
says, that ὑπαρχόντων is not  
the Genitive Case plural of  
ὑπάρχων, but of the Neuter  
plural ὑπαρχόντα—των, which  
signifies, “Bona” wordly Goods  
or Possessions. So that thus,  
the Sense will be, ἔθετο γραφὴν  
βίας καὶ ἀρπαγῆς ὑπαρχόντων,  
“He laid an Action of Vio-  
lence and Rapine of Goods.”  
Stephanus shews, that ὑπαρχόντα  
does signify Goods.

1. εὺθύω.] This Verb, pro-  
perly, signifies, “quod-pravum-

“et - obliquum - est - corrigo.”  
Bud. Hence, I suppose, it  
came to signify, “reum-facio:”  
Because *Accusing*, or *Arraign-  
ing* a Man, for what he has  
done amiss, is, as it were, Mak-  
ing him “straight,” who is *bent*  
and *warped* from his Moral  
Rectitude.

It governs a Genitive Case of  
the Crime, as, εὺθύω κλόπης.  
*Plut.* in Cic.

2. ἐν ἴσῳ δὲ κείσθαι τῷ φόβῳ.]  
I do not think it possible to  
make Sense, or Grammar, of  
these Words. *Burdolotius* says  
we have the Authority of one  
*M. S.* for reading τὰ λοιπὰ  
γράμματα after φόβου; which  
Words are found, upon the  
Margin of that *MS.* He is very  
good Authority, for this; but  
still, though the Language will,  
thus, make good Sense, yet  
there seems to be something  
harsh and unclassical in the Ex-  
pression, ἐν ἴσῳ τοῦ φόβου, the

δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακὴν. Εἰ γὰρ ἐξέσαι τοῖς βυλομένοις ἀπὸ τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοθρίαν βιάζεσθαι, καὶ τῆτο ἐπιτρέφετε ὑμεῖς, ὧν χωρὶς ἔδεν <sup>2</sup> καθόλου τι γράφεται, ἔχ' ὁρῶ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη <sup>3</sup> τὰ κατ' ἀρχαίς ἔξουσιν. Ἄλλ' ἔτε ὑμᾶς οἶμαι ποτὲ εἰς τοσούτον ἀμελείας τε καὶ παροράσεως ἤξειν ὥστε ἐπιτρέφαι τινὰ μὴ δικαία· ἔτε εἰ καθυψήσετε τὸν ἀγῶνα ὑμεῖς ἐμοὶ παραλειπτέον ἐσιν ἀδικημένῳ. Ὡς εἴθε καὶ τῶν ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐθύς ἀρξαμένων παρανομεῖν <sup>10</sup> Καὶ ἔκ' ἂν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ Ῥῶ διαμφισβητῶν περὶ τῆς κισσύρεως, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα διηγωνίζετο, καὶ ἐς χειρας μικρῶ δέην ἤρχετο πολλάκις ἐν τῷ γραφείῳ ὑπὲρ γραφάλων· ἐπέπαυτο δὲ ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρέμενον <sup>15</sup> αὐτῷ, <sup>4</sup> καὶ μάλις παρακλέπτον. Καὶ τὰ λοιπὰ ἂν δ' ἤρῃται συγχύσεως ἀρχεσθαι παρανόμῳ. Καλὸν γὰρ ἔκαστον μένειν ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἄ μὴ χρῆ, λυόντός ἐστι τὸ δίκαιον. Καὶ <sup>5</sup> ὅγε πρῶτος

Literal Meaning of which must be, "in pari conditione me- tuis;" which Substantive Sense of ἴσῳ, seems forced. Hence, I am persuaded, that *Lucian* wrote it, ἐν ἴσῳ δὲ κῆσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.

1. τῆς καθ' αὐτὰ τάξεως.] Rendered, "ex ordine suo," in the other *Translation*; but καθ' αὐτὰ cannot possibly signify, "suo," the plain Meaning being, "juxta hæc." I therefore take the Preposition καθ' to be, here, taken, as it is, a little below, in κατ' ἀρχαίς, and the Whole to mean, "ex ordine juxta has (litteras) constituto."

2. καθόλου.] Integre "et perfectè." *Gronov.*

3. τὰ κατ' ἀρχαίς.] "res a principio." Τα, by itself,

is often used to signify, "res, Affairs." So, *Xenophon*, frequently, says, τὰ τῶν πολέμων; and *Stephanus* fully shews, from *Demosthenes* and others, that κατ' ἀρχαίς, often signifies, "in principio."

4. καὶ μάλις.] *Stephanus* says, of this Expression, "Est conce- dentis cum affirmatione, ut si dicas, prorsus id quidem." But it seems to me, in this Place, to be rather, "exagge- rantis," quasi diceret, "imò prorsus."

5. ὅγε πρῶτος.] This Nominative Case singular hath the Verb, διόρισαν, below, in the plural Number, which may seem strange; But, in a long Period, the Person, who speaks, may forget the first Tendency of his Phrase, and, several

ἡμῖν τὰς νόμους τέττας διατυπώσας, εἴτε Κάδμος ἰο-  
 σιώτης, εἴτε Παλαμίδης ὁ Ναυπλῖς (ἢ Ἐπιμονίδης δὲ ἔτι  
 προσάπτει τὴν προμήθειαν ταύτην) ἐτῆ τάξει μόνον, καθ'  
 ἣν αἱ προεδρίαι βεβαίωται διώρισαν, τι πρῶτον ἔσαι ἢ δεύ-  
 5 τερον, ἀλλὰ καὶ ποιότητας, ἃς ἕκαστον ἡμῶν ἔχει, καὶ δυ-  
 νάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὧ δικασαί, τὴν μείζω δε-  
 δώκασι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμι-  
 φώνοις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκκοσθῆναι  
 δεῖται. Παστῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἕνα τῶν  
 10 πάντων, οἷς ἔδὲ φωνὴ πρόσεσι. Καθ' αὐτὰ μὲν ἔν τὰ φω-  
 νήεντα φυλάσσειν ἔοικε τὰς νόμους τέττας. Τὸ δὲ Ταῦ τῆτο  
 (ἢ γὰρ ἔχω αὐτὸ χεῖρονι ὀνομάσαι ῥήματι, ἢ ὧ καλεῖται)  
 ὁ, μὰ τὰς θεάς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ ἢ καθ-  
 ἦκοντες ὄραθῆναι, τὸ, τε Ἄλφα, καὶ τὸ Υ, ἐκ ἂν ἠκῶσθι  
 15 μόνον, τῆτο ἔν ἐτόλμισαν ἀδικεῖν με πλείω τῶν πώποτε  
 βιασαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπελάσαν παρῶν,

Names of Persons coming between the Beginning and the End of his Sentence, he may, in speaking it, naturally enough, apply the subsequent Verb in the plural Number. This, I say, is natural, in speaking; especially, when our Speech is precipitate and vehement, as it often happens to be, in pleading a Cause.

1. ὁ ἰοσιώτης.] There have been two Cadmus's: Cadmus, the Son of Agenor, who, no Doubt, is, here, meant, by ὁ ἰοσιώτης, "the Islander;" and Cadmus Milesius, an Historian, who, as Suidas says, wrote the History of Miletus and Ionia, and was said, as Stephanus relates, to have added η and ω to the Greek Alphabet.

But Cadmus, the Son of Agenor, was the Person who brought into Greece the sixteen Letters, α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ; υ; to which, in the Time of the Trojan War, Palamedes added, ξ, θ, φ, χ. Suid.

I know nothing that accounts for his being called *the Islander*, so well, as that Opinion related by Quintus Curtius, in his ivth Book of Alexander's Life, viz. that Agenor, who was Cadmus's Father, had not only built Sidon, but Tyre also. He does not mean the Pala-Tyrus, or antient Tyre, on the Coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an Island, at a small Distance from old Tyre: I say, Agenor having built this Tyre, too, in the Island, he and his Children and consequently Cadmus, no Doubt, had been Inhabitants thereof. And, hence, without Question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

2. Σιμωνίδης. There were many Poets of this Name, besides the famous Cæan Lyric Writer, Suid. But the Invention of Letters hath been, generally, attributed to the Cæan.

ἐδιδωξάντων δὲ ἑμῶν Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μικέτι φέρειν τὴν ἔκδοσιν πλεονεξίαν. Ὅθεν δὲ, καὶ ἀπὸ τῶν ἀρξάμενον, ὦρα λέγειν.

2. Ἐπεδήμην ποτὲ ἱ Κυβέλω (τὸ δὲ ἐστὶ πολίχνιον ἢ κινδὸς ἄποικον, ὡς ἐπέχει λόγος, Ἀθηναίων,) ἐπιηγόμην δὲ 5 καὶ τὸ ἰ κράτισον Ῥῶ, γειτόνων τὸ βέλτισον. Καληγόμην δὲ παρὰ κωμωδιῶν τινι ποιήῃ (Λυσίμαχος ἐκαλεῖτο, 3 Βοιωτίος μὲν, ὡς ἐφάνετο, τὸ γένος ἀνεκαθεν) ἀπὸ μέσης δὲ ἀξιῶνσι λέγεσθαι τῆς Ἀττικῆς. Παρὰ τῆτῳ δὲ τῷ ξένῳ τὴν τῷ Ταῦ τῆτῳ πλεονεξίαν 4 ἐφώρσα. Μέχρι 10 μὲν γὰρ ὀλίγοις ἐπεχείρει, τετραράκοντα 5 λέγειν, ἀποσερῶν με τῶν συγγεγενημένων μοι, συνήθειαν ὦμιν συνθεραμμένων γραμμάτων. Ἔτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπισπῶμενον, διὰ ταυτὶ λέγειν, καὶ οἷδόν ἦν μοι τὸ ἀκουσμα, καὶ ἔ πάνυ τι ἐδακνόμην ἐπ' αὐτοῖς. Ὅποτε δὲ καὶ ἐκ 15 τῆτων ἀρξάμενον ἐτόλμησε Κατρίτερον εἰπεῖν, καὶ Κάρτυμα, καὶ Πίτταν, εἶτα ἀπερυθριάσαν, καὶ Βατίλιτταν ὀνομάζειν, καὶ μερίως δὲ τῆτοις ἀγανακτῶ, καὶ πίμπραμα, δεδιὸς μὴ τῷ χρόνῳ καὶ τὰ Σῦκα Γῦκῆ τις ὀνομάσῃ. Καὶ μοι πρὸς Διὸς ἀδυμῆνι, καὶ μεμονωμένῳ τῶν βοηθητόνων, σύγγνωφε τῆς 20 δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχόνια ἐστὶν ὁ κίνδυνος, ἀφαρξάμενῳ τῶν συνηθῶν καὶ συνεσχολακώτων μοι γραμμάτων. Κίσσαν μὲν λάλον ὄργεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κίτταν ἀνόμασεν.

1. Κυβέλω.] See *Bourdelotius* and *Pausanias*.

2. κράτισον.] Alluding to the Roughness of the Letter *Rho*.

3. Βοιωτίος.] *Baotia* was said to have a gross Air, and to produce stupid Men, such as *Lucian* makes *Lysimachus*. *Attica*, on the other Hand, was remarkable for Men of Taste and Genius. *Lucian*, here, censures *Lysimachus*, for pretending to an elegant *Attic* Stile, at the same Time that he rendered his Language uncouth and barbarous, by a wrong Use of the Letter *T*, instead of *S*.

4. ἐφώρσα.] *Φωράω* signifies, "in furto capio," in *Latin*, as near as may be, "deprehendo."

5. λέγειν.] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the *Translation*. What if τῆτ ἔστι was understood, just after ἐπιχειρεῖ? The Place is, certainly, corrupted, for *Lucian* was incapable of writing it thus.

6. Ἔτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.

Ἄφείλετο δὲ με Φάσαν ἅμα Νήσους τε καὶ Κοσούφοις, ἀπαγορεύοντος Ἀρισάρχου. Περίσπασε δὲ καὶ μελισσῶν οὐκ ὀλίγας. Ἐπ' Ἀττικὴν δὲ ἦλθε, καὶ ἐκ μέσης αὐτῆς ἀήρ-  
 56 ἴσασεν ἀνόμως Ἰμῆτρον, ὁρώγων ὑμῶν καὶ τῶν ἄλλων συλλα-  
 57 βῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἐξέβαλεν ὅλης, Θετταλίαν ἀξιῶν λέγειν, <sup>1</sup> καὶ πᾶσαν ἀποκεκλεισμένον τὴν θάλασσαν, ἔδὲ τῶν ἐν κήποις φεισάμενον σεύτων <sup>2</sup> ὡς, τὸ δὴ λεγόμενον, “μὴδὲ πάσσαλον μοι καταλιπεῖν.” Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μη-  
 10 δέποτε ἐγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφελομένῳ τὴν Σμύρναν· μήτε τῷ Ξῦ πᾶσαν πα-  
 11 ράβαντι συνθήκην, καὶ τὸν συγγραφέα τῶν τοιῶτων ἔχοντι Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί με Ῥῶ νοσή-  
 12 σαντι, συγγνώμη, καὶ παρ' αὐτῷ φυλεύσαντι με τὰς μυρ-  
 15 ρίνας, καὶ παίσαντι με ποτε ὑπὸ μελαγχολίας ἐπὶ κόρρης. Κάγῳ μὲν τοῖστον.

3. Τὸ δὲ Ταῦ τῆτο σκοπῶμεν ὡς φύσει βίαιον, καὶ πρὸς τὰ λοιπὰ, ὅτι δὲ ἔδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ

1. καὶ πᾶσαν, &c.] What Language is this, down to σεύτων, inclusive? In what Case, or in what Sense, does this καὶ couple the Passive Participle of the Preterperfect, ἀποκεκλεισμένον, with the Active of the Present Tense, ἀξιῶν? Or, How does the ἔδὲ couple φεισάμενον with ἀποκεκλεισμένον, when this latter Participle is, manifestly, applied, to Σίγμα, and the former to Ταυ? Because it was Σίγμα, that “was “shut out,” and “Ταυ, that did “not spare.” Or, lastly, How can it be πᾶσαν θάλασσαν when ἀποκλείομαι never governs any but the Genitive Case of the Place, whence any Thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδου? Steph. I think it would make some Sense, if it ran thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἔδὲ

τῶν ἐν κήποις φεισάμενον σεύτων, “Having, also, shut me out of “the whole Sea, and not spared “even the Beets in my Garden.” And I think that the Participle of the first Aorist of the Middle Voice, φεισάμενον, which we find in the Text, makes it probable, that Lucian wrote the other Participle, also, in the same Way, ἀποκλεισάμενον; especially, since otherwise the Whole appears, at least, to me, Nonsense.—The Transition, from the Sea to Beets, is a very odd one.—ἐν κήποις, i. e. “Which I might have thought “well secured, by being in my “Garden.”

2. ὡς, τὸ, &c.] Τὸ λεγόμενον aliquando per Parenthesin ponitur, pro, “quod dici solet;” ἐκέν, τὸ λεγόμενον, ἀδελφὸς ἀνδρῶν παρσίη. Plat. in Rep. Steph.



ἢ τὸ Δέλια, ἢ τὸ Θῆτα, ἢ τὸ Ζῆτα, μικρὰ δὲ ἴνα ἡδί-  
κισε τὰ σοιχεῖα, αὐτὰ μοι, <sup>1</sup> κάλει τὰ ἀδικηθέντα γραμ-  
μαῖα. Ἀκούετε, Φωνήεντα Δικάσαι, τῷ μὲν Δέλια λέγοντος,  
“ Ἀφειλέθ' μου τὸν ἐνδελέχειαν, ἐνέλεχειαν ἄξιον λέγεσθαι  
“ παρὰ πάντας τὰς νόμους” τῷ Θῆτα κρούοντος, ἢ τῆς κε- 5  
φαλῆς τὰς τρίχας τίλλοντος, ἐπὶ τὸ τῆς κολοκύνθης ἐσφε-  
ρῆσθαι τῷ Ζῆτα “ τὸ συρίζειν, ἢ σαλπίζειν, ὡς μικρὸν  
“ αὐτῷ ἐξείναι μὴ δὲ γρύζειν.” τίς ἂν <sup>3</sup> τέτων ἀνάσχοιτο;  
ἢ τίς ἐξαρκέσειε δίκη πρὸς τὸ ποτηρότατον τετὶ Ταῦ; Τὸ  
δὲ, ἄρα ἔ τὸ ὁμόφυλον τῶν σοιχεῖων μόνον ἀδικεῖ γένος, 10  
ἀλλ' ἦδη ἢ πρὸς τὸ ἀνθρώπειον μελαβέβηκε, τρισὶν τὸν τρό-  
πον ἔ γάρ ἐπίβρεπει γε αὐτὸς καὶ εἰθὺ φέρεσθαι ταῖς  
γλώσσαις. Μᾶλλον δὲ, ὦ Δικασταί, (μελαξὺ γάρ με πάλ-  
ιν τὰ τῶν ἀνθρώπων πράγματι ἀνέμνησε περὶ τῆς γλώσ-  
σης, ὅτι ἢ ταύτης με τὸ μέρος ἀπήλασε,) ἢ γλώττιαν πειεῖ 15  
τὴν γλώσσαν ὦ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ  
μελαβήσομαι πάλιν ἐπ' ἐκεῖνο, ἢ τῆς ἀνθρώποις συναγο-  
ρεύσω ὑπὲρ ὧν εἰς αὐτὸς πλημμελεῖ. Δεισιμαῖς γάρ τισι  
σρεβλῆν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ  
μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν βύβηται, τὸ δὲ παρειαπε- 20  
σὸν, τάλον εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι προεδρίαν  
ἔχειν ἄξιον. Πάλιν ἕτερος περὶ κλήματος διαλέγεται·  
τὸ δὲ (τλημον γάρ ἐσιν ἀληθῶς) τλημα πεποίηκε τὸ κλημα.  
Καὶ ἔ μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ' ἦδη ἢ τῷ <sup>3</sup> με-  
γάλῳ βασιλεῖ, ὦ ἢ γῆν ἢ θάλατταν εἶξαι φασί, ἢ τῆς 25

1. κάλει.] Speaking, as it were, to the Cryer of the Court.

2. τέτων ἀνάσχοιτο.] Ἀνέχομαι, “tolero,” generally, governs an Accusative Case, but, sometimes, a Genitive, as, ὄμωρον τε καὶ ἡλίε ἐνείχοντο. *Herod. Steph.* But, yet, it should be observed, that no Verb really governs a Genitive Case; for, when such is put after any Verb, it is only a short Way of Speaking; as, “accuso te furti,” instead of, “accuso te de crimine furti.” And so some idea of “Op-pression” is understood, be-

fore τέτων, in the *Text*; as, are, also those of “Violence” and “Heat,” before ὄμωρον and ἡλίε, in the *Passage* quoted.

3. μεγάλῳ βασιλεῖ.] In the *Time of the Assyrian Monarchy*, the King of *Assyria* was stiled, *the Great King*. See 2 *Kings* xviii. 19, and *Isa.* xxxvi. 4, 13. The same Title was continued to the Monarchs of the *Medes* and *Persians*, when the Empire came down to them; and, therefore, it is, that *Terence*, talking of a young Man who went into the Army, said,

αὐτῶν φύσεως ἐκστῆναι, τὸ δὲ, καὶ τὴν ἐπέβουλεύει ἢ 'Κῦ-  
ρον αὐτὸν ἄντα, τῦρον τινα ἀπέφηνεν. Οὕτω μὲν ἔν ὅσον ἐς  
φωτὴν ἀνθρώπου ἀδικεῖ ἔργῳ δὲ πῶς; κλαῖουσιν ἄνθρωποι,  
ἢ τὴν αὐτῶν τύχην οὐδύρονται, ἢ Κάδμῳ καθαρῶνται πολ-  
5 λάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν σοιχείων γένος παρήγαγε.  
Τῷ γὰρ τὴν σῶμασι φασὶ τὸς τυράννης ἀκολυθῆσαντας,  
μιμησαμένους αὐτῷ τὸ πλάσμα, ἔπειτα σχήματι τοιοῦτῳ  
ξύλα τεκτύναντας, ἀνθρώπου ἀσκολοπίζειν ἐπ' αὐτά.  
Ἀπὸ δὴ τῆς ἢ τῷ τεχνήματι τῷ ποτηρῷ τὴν ποτηρὰν  
10 ἰσπερὶ μιαν συνελθεῖν.—Τῶντων ἔν ἀπάντων ἕνεκα πόσων θα-  
νάτων τὸ Ταῦ ἄξιον εἶναι νομίζεσε; ἐγὼ μὲν γὰρ οἶμαι δι-  
καίως τῆτο μόνον ἐς τὴν τῷ Ταῦ τιμωρίαν ὑπολείπεσθαι,  
τὸ τῷ σχήματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. <sup>2</sup> Ὁ δὴ  
σαυρὸς εἶναι, ὑπὸ τῆς μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνθρώπων  
15 ὀνομαζέσθαι.

that he went into *Asia* "ad Regem," to the King, that is, the great King.

1. *Kyrou.*] It is strange, that *Lucian* should call *Xerxes* *Cyrus*: For it was *Xerxes* who marched an Army of Ten hundred Thousand, or a Million, of Men, over the *Hellespont* upon a Bridge of Ships, and who cut a Channel through the Neck of the *Peninsula*, upon which Mount *Albos* stands, in *Macedonia*, that he might have it to say, he sailed over Land. See *Xerxes's* Expedition, in *Justin*.

Perhaps, the Name of *Cyrus*, who was the great Erector of the *Persian* Monarchy, devolved upon his Heirs and Successors, and, therefore, upon *Xerxes*, who was his Grandson: For (as *Justin* relates) *Darius*, the Father of *Xerxes*, married *Cyrus's* Daughter. This Custom of calling a *Succession* of Princes, by the Name of the first great one, obtained, in many Nations: Witness the *Cæsars* of *Rome*, the *Ptolemies* of *Egypt*, &c. Though

I must own this a pretty groundless Conjecture, because it is, no Way, supported by History, and wish to be better informed.

2. Ὁ δὴ σαυρὸς εἶναι, &c.] These and the following Words are, to me, strange Language, or, rather, no Language at all. The Meaning, I would fain pick out of them, is this: "That a *Cross* "is (that is, that there is any "such Thing as a *Cross* in the "World") hath been worked "out by this *Tau* [that is, "is "owing to this *Tau*"] but it is "called thus [that is, "by the "Name *σαυρὸς*"] by Men:" That "is, and Men have given it the "Name *σαυρὸς*, from this *Tau*."

But I cannot be reconciled to the Nominative Case *σαυρὸς*, after the Infinitive Mood *εἶναι*, and much less to the Grammar of the whole Sentence.

*Rodiginus*, in talking of the Letter *T*, says, "Crucius nomen "Graecum, quod est *σαυρὸς*, non "aliunde videtur appellationem "duxisse." *Caes. Rodig. Lib. v.*

---

---

# DIALOGORUM

## LUCIANI

### SAMOSATENSIS

#### LIBER I.

---

##### DIALOGUS I. *Cyclopiis et Neptuni.*

CYCL. **O** Pater, qualia passus sum ab hospite isto execrabili, qui, postquam inebriasset, excaecavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus haec, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi què[m] dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit haec, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes procul dubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat, sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsum trahebar in somnum. Ille verò, postquam exacuisset sudem, et insuper ignitam reddidisset, excaec-

cavit me dormientem, et ab illo *tempore* caecus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiluisti, dum excaecareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut faciliùs comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, praetermittens solas oves in pascuum, et mandans arietì quae oporteret eum agere pro me. NEPT. Intelligo, *nempe*, quòd sub illis clam-evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd esset NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, “ Ne pater (inquit) Neptunus sanabit te.” NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi si mihi impossibile sanare privationem oculorum, *quod attinet* verò ad res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II. *Menelai et Protei.*

MEN. **A**T te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris incola: et porro, *fieri te* arborem, *est* tolerabile: et, quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, *fio enim et ignis*. MEN. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere praestigias quasdam *huic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quaenam deceptio fieri possit in *rebus* tam manifestis? Nónne vidisti oculis apertis, in quot *formas* transmudavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est*, simulachrum quoddam obversans ante oculos *tuos*, postquam factus fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere, i. e. urendè*

## Neptuni et Delphinum

*potentia*, tunc mihi insit. MEN. Experimentum est minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quae verò patitur, libenter discerem ex te. PROT. Quodcunque *ad saxum* accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimilatus. MEN. Ferunt haec: illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuiam alii crederes, non-credens *tuis* ipsius oculis. MEN. Videns vidi; sed *res est* monstrôsa, eundem fieri ignem et aquam.

### DIALOGUS III. Neptuni et Delphinum.

NEPT. **E**UGE, ô Delphines, quoniam semper estis hominibus amici! — Et olim quidem portâstis filium Inûs in Isthmum, cum-susceperatis *eum*, postquàm-incidit unâ-cum matre a scopulis-Scironiis. — Et tu nunc, postquam-recepisti citharaedum hunc Methymnensem, enatâsti in Taenarum, *cum ipso ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si beneficiamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-proelio-vicisset vos, mutaverit, cum oporteret subjugare tantùm, ut subegit alios.— Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et saepe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et, cum conscenderrat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautae, postquam pervenerat ad medium Aegeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “ Quoniam (inquit) haec visa-sunt vobis, saltem “ sinite me, postquam-assumpsero ornatum, et cecinero

“ in me quoddam funebre carmen, *sinite, inquam, vo-*  
 “ *lentem praecipitare me ipsum.*” Permisere nautae.  
 Et assumpsit ornatum, et cecinit prorsus canorè, et de-  
 cidit in mare, ut statim omnino periturus. Ego verò  
 postquam-suscepissem, et collocâssem eum in *dorso meo*,  
 gerens enatavi in Taenarum. NEPT. Laudo *te ob*  
*musicae studium*; rependisti enim ei dignam mercedem  
*pro auscultatione.*

DIALOGUS IV. *Neptuni et Nereidum.*

NEPT. **F**Retum sanè hoc, in quod puella demersa-  
 est, vocetur Hellespontus ab eâdem. Vos  
 verò, ô Nercides, acceptum cadaver Troadem asportate,  
 ut sepeliatur ab incolis. NER. Nequaquam, ô Nep-  
 tune, sed sepeliatur hîc in cognomini pelago; mise-  
 remur enim ejus passae miserrima a noverca. NEPT.  
 Hoc quidem, ô Amphitrite, non fas. Neque aliàs  
 decorum *est* eam jacere hîc alicubi sub arena: sed,  
 quod dixi, sepelietur in Troade in Chersoneso. Illud  
 autem erit ipsi solatium, quòd paullo post Ino etiam pa-  
 tietur eadem, et, propulsa ab Athamante, cadet in  
 mare a summo Cithaerone, quâ *mons ille* excurrit in  
 mare, habens etiam natum in ulnis. NER. Sed oportebit  
*te* servare et illam, quo gratum-facias Baccho;  
 Ino enim *est* altrix et nutrix ejus. NEPT. Non oportet  
*servare* adèò scelestam. Attamen non decet, ô  
 Amphitrite, displicere Baccho. NER. Quid verò haec  
 passa decidit (*i. e. Quid accidit huic ut decideret*) ab  
 ariete, frater vero *ejus* Phryxus tutò vehitur? NEPT.  
 Non abs-re *id evenit*. Hic enim juvenis est, et potest  
 obsistere contra impetum: illa verò, postquam-conscen-  
 derat vehiculum incredibile, et despexerat in vastum  
 profundum ex desuetudine *ejusmodi rerum* perculsa, et  
 simul stupore affecta, et vertigine-correpta, prae impetu  
 volatûs facta est impotens cornuum (*i. e. impotens te-*  
*nendi cornua*) arietis, quae eousque tenebat, et decidit  
 in mare. NER. Nónne oportebat matrem Nephelen  
 succurrere cadenti? NEPT. Oportebat. Sed Parca  
 multo potentior est Nephele.

DIALOGUS V. *Xanthi et Maris.*

XANTH. **E**Xcipe me, ô Mare, passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus— At penitus in carbonem redactus sum miser, et aestuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis; potquam enim supplex-oravi eum occidentem Phrygas, ille autem non desistebat ab ira, sed obstruebat mihi alveum cadaveribus; tunc ego, misertus infelicium, invadebam eum, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum est in Aetna, et sicubi alibi habet quid ignis, invasit me, et combussit ulmos et myricas meas: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-quin reddiderit totum siccum. Vidên' ergo quomodo me-habeo e pustulis inustis? MAR. Turbidus es, ô Xanthe, et fervidus, ut par est: cruor enim provenit a cadaveribus, fervor autem, ut dicit, ab igne. Et meritò, ô Xanthe, hoc accidit tibi, qui impetum feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nónne igitur oportuit me misereri Phrygum vicinorum meorum? MAR. Nónne verò oportuit Vulcanum quoque misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI. *Jovis, Aesculapii, et Herculis.*

JUP. **D**esinite, ô Aesculapi, et tu Hercules, rixantes alter-cum-altero, sicut homines. Haec etenim sunt indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? AESC. Sum etenim praestantior, per Jovem. HERC. Qua in re, ô fulminate? áne quia Jupiter fulmine-percussit te agentem quae non fas erat? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. AESC. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in-vitagenda sunt a nobis te scilicet, et me qui filius sum

Jovis, tot autem labores sustinui, expurgans vitiam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis aegrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. AESC. Rectè dicis, quia curavi tuas pustulas-inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et, post hoc, igne. Ego verò, etiamsi *praestiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens de dejecero in caput (*i. e. praecipitem*) e coelo; ita ut ne quidem Paeon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis coetum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, *justum-est* Aesculapium accumbere superiorem te, utpote priùs mortuum.

DIALOGUS VII. *Martis et Mercurii.*

MARS. **A**UDistin', ô Mercuri, quae Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e coelo; si verò vos *omnes, Dii*, inde suspensinitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unà-suspendens tollam in sublime non solùm vos, verùm etiam terram simul et mare." —Et caetera, quotquot et tu audisti—Ego autem non negarem, quòd praestantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* praestare tot-tantisque simul, *ita* ut non degravaturi-simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verbà, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum-fuisse haec apud omnes? Nónne verò apud te solum, quem intellexi continentem-esse-linguae? Non ergo potui



reticere apud te *id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincere eum captum, *memini, inquam,* quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes,* dum-expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus,* vocâset centimanum Briareum illi auxiliatorem, victus-fuisset *cum* ipso fulmine ac tonitru. Subiit *itaque* mihi haec reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII. *Diogenis et Pollucis.*

DIOG. **M**Ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò cum Corinthi circa Craneum, vel in Lyceo deridentem philosophos alterum-cum altero rixantes) *mando, inquam, tibi dicere illi, quòd* — “ Diogenes, ô Menippe, jubet te, “ si *ea-quaesunt* in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, *et dictum* illud “ poterat frequens *objici tibi, nempe.* Quis enim penitus novit quae *futura sunt* post *hanc* vitam? Hic “ autem non desines firmiter (*i. e. vera de causa*) “ ridere, quemadmodum ego nunc: Et praecipuè cum “ videas divites, et satrapas, et tyrannos humiles adèò “ et obscuros, agnitos *ab aliis* solo ploratu. et *ex eo* “ quod molles *sint* et degeneres, *semper* recordati terrestrium.—Dicito haec illi: et praeterea, “ *ipsum* venire perâ impletâ multis lupinis, et, sicubi “ invenerit coenam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renuntiabo haec, ô Diogenes. Qualis vero est homo *quo-ad-faciem,* ut optimè agnoscam *eum?* DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, et plerumque

vellicat arrogantes hósce philosophos. POL. Facile erit reperire *eum* ex hísce *signis*. DIOG. Vísne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere: neque enim *est* hoc grave. DIOG. In summa, adhortare eos ut desinant nugari, et contendere de Totis, et cornua generare sibi invicem, et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. DIOG. Tu verò illis *plorare* a me dicito. POL. Renunciabo et haec, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, haec a nobis: “ Quid “ custoditis aurum, ô vani? Quid verò excruciat “ vosmet, supputantes foenora, et congerentes talenta “ super talenta, quos necesse est paulo post *huc* venire, “ habentes unicum obolum?” POL. Dicentur iis et haec. DIOG. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palaestritae, quòd apud nos nec flava coma, neque laeti nigrive oculi, aut rubor est amplius in facie, aut nervi intenti, aut humeri robusti; sed omnia nobis *cum sunt* idem pulvis, *ut* aiunt, *cum sunt* crania pulchritudine nuda. POL. Non molestum est neque haec dicere pulchris et robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri mi et gravati *ea* re, et deplorantes inopiam *suam*) neque lachrymare neque plorare; exponens *iis* aequalitatem hìc *existentem*, et quòd videbunt *eos*, qui illic *sunt* divites, nil praestantiores se-ipsis. Et, si videtur, exprobrato haec Lacedaemoniis tuis a me, dicens eos encratos esse. POL. Dicito nihil, ô Diogenes, de Lacedaemoniis; non enim tolerabo. Renunciabo autem *illa* quae mandasti ad caeteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad-eos* quibus ante dixi.

DIALOGUS IX. *Pluto, seu contra Menippum.*

CROESUS. **N**ON ferre possumus, ô Pluto, canem hunc Menippum juxta habitantem. Quare aut alicubi collocato eum, *amotum a nobis*, aut transmigrabimus nos in alium locum. PLUT. Quid

autem grave vobis facit, cum-sit pariter mortuus? CROES. Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hícce auri, Sardaapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. PLUT. Quare dicunt haec, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod* sint degeneres et perdití; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Túne etiam deliras, ô Pluto, qui suffragaris horum gemitibus? PLUT. Nequaquam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum, et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, et cantu obstrepens, et deridens. CROES. Annon haec *sunt* contumelia? MEN. Non; sed illa erant contumelia, quae vos egistis dignantes (*i. e. dignum censentes*) adorari, et prae-pestulantia illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, et magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: ego verò saepiùs connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce teipsum*, occentabo vobis: decet enim *me* occentantem talibus plorantibus.

DIALOGUS X. Menippi, Amphiloichi, et Trophonii.

MEN. **N** Escio quomodo vos, ô Trophoni et Amphiloche, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimaverunt vos esse Deos. TROPH. Quomodo itaque *sumus* nos culpabiles, si illi prae stultitia opinantur talia de mortuis? MEN. At non ópinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum praescii, et valentes praedicere consulenti-

bus. TROPH. Sciat sanè Amphilochns hícce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit.—Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiae; *alioqui* enim non diffideres tu hícce *rebus*. MEN. Qui ais? Nisi enim adîssem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solâ differens imposturâ.—Sed, per vaticinandi artem, oro, Quid tamen est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine et Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abiit? TROPH. Edit-oracula, ô Menippe, in Boeotia. MEN. Nescio, ô Trophoni, quid dicas: *at* perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI. *Mercurii et Charontis.*

MER. **S**UPPUTEMUS, ô portitor, si videtur, quaecunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. MER. Attuli tibi, *ut*-mandâras, auctoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, emi *eam* quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum emi pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone et hos. MER. Ei ceram ad obliendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti haec vili. MER. Haec sunt *quae* emi, nisi quid aliud effugit nos in computatione. Quando igitur dicis *te* haec soluturum? CHAR. Nunc sane impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mihî* lucrari *aliquid* in multitudine, falsò-suppuctanti portoria. MER. Ego igitur nunc sedebo, orans

pessima quaeque evenire mala, ut ex his fructum-capiam.

CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiamsi debitum hoc prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui illi advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura prae luxuria; pallidi omnes, et degeneres, nec similes illis antiquis. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-alii. CHAR. Nec mirum; hae etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

## DIALOGUS XII. Plutonis et Mercurii.

PLUT. NÔstine senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui venantur ejus haereditatem. MER. Etiam; dicis, nempe Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos jam vixit, totidem alios, et si possibile esset, adhuc plures: detrahe autem huc adultores ejus Charinum juvenem, et Damonem, caeterosque omnes ordine. MER. Tale factum videretur praeposterum. PLUT. Nequaquam, sed aequissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi ejus opes? Quod verò est foedissimum omnium est hoc, quòd, secretò precantes talia, colunt tamen eum in propatulo.—Et, eodem aegrotante, quamvis quidem quae intus machinantur manifesta sunt omnibus, promittunt tamen se sacrificaturos, si convaluerit; et, in summa, varia quaedam est hominum adulatio. Esto ille, propter haec, immortalis; illi verò abeant-prae ipso, frustra inhiantes ejus opibus. MER. Sic patientur ridicula, veteratores ut sunt.—Et ille plerumque scitè admodum lactat eos, et sperate facit; et, in summa, semper moribundo

similis corroboratur multo magis quàm juvenes. Illi verò, partiti jam inter se haereditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII. *Terpsionis et Plutonis.*

TERPS. **H**Occine justum est, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans haereditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nónne etenim oportuit illum senem, et non ampliùs valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam* de *hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniore *mori* priorem, et post hunc quicumque aetate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepitem sanè vivere, habentem tres tantùm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo ad* nasum, lippitudine verò *quo ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum saepe bovem effert*. PLUT. Haec quidem, ô Terpsion, fiunt

multo prudentiùs quàm tibi videtur.—Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis *opibus* alienis, et *vosmet* senibus orbis in adoptionem inducitis, ferentes eosdem (*i. e. iis servientes?*) Debitis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti*): quae etiam res sit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis *suavè est* omnibus mori vos antè illos. Novam enim quãdam hanc artem excogitãstis, anus amantes ac senès, et præcipuè, si sint orbi: parèntes verò *sunt* vobis inamabiles.—Quantum multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, etsi fortè habeant liberos, fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera haec dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum feretrum, plurima *ei* miserim, ne aemuli me munificentia superarent. Et plerumque jacebam insomnis prae curis, enumerans, et disponens singula. Haec igitur (*viz*) vigiliae et curae, exstitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, adstitit *mihi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quàm praemiseris *huc* adultores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes praecedent eum, *mortui* prae ipsis curis. TERPS. Laudo haec.—Vivas diutissimè, ô Thucrite!

## DIALOGUS XIV. Zenophantae et Callidemidae.

ZEN. **T**U verò, ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Diniac parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti et tu forsàn senem illum, Ptoeodorum. ZEN. Illúmne orbum, divitem illum, cum quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mihimet eum* moriturum, me haerede: postquam verò res protracta est in longissimum, et senex ultra Tithonum (*i. e. Tithoni annos*) vixerat, inveni compendiarium quandam viam ad haereditatem. Mercatus enim venenum, persuasi pocillatori, *ut simul atque Ptoeodorus posceret quid bibendum* (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad caenam*, puer habens jam duo pocula parata, alterum quidem Ptoeodoro, continens venenum, alterum verò mihi, *tum errore-captus*, nescio quomodo, dedit sanè venenum mihi, non-venenatum verò Ptoeodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.—Quid hoc? Ridésne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad haec *dixit* senex? CAL. Primò quidem perturbatus est ad *rem* improvisam. Deinde intelligens, opinor, quod factum est, risit et ipse *ea* quae pocillator fecerat. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Haereditas* enim obveniret tibi tutiùs viâ-vulgari, etsi esset paulo tardier.



DIALOGUS XV. *Cnemonis et Damnippi.*

CNEM. **H**OC est illud proverbii, *Hinnulus devicit Leonem.* DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui haeredem astu-elusus miser, praetermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminente ejus morte*) et ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille aemularetur, et idem faceret *erga me.* DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum esca.* DAM. Non solum hamum et escam, sed et ipsum te piscatorem; ita ut commentum struxeris contra teipsum. CNEM. Videor *ita fecisse.* Plora igitur.

DIALOGUS XVI. *Charontis et Mercurii.*

CHAR. **A** Udite quomodo res vestrae sese habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea poenituerit-vos, et praecipue, quotquot nandi non estis periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet—Tibi verò, ô Mercuri, curae erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Bene dicis; atque ita faciemus—Et

quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta sunt in lacum; at tritum pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optime, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. aestimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et gênarum ruborem, et cutem totam. Bene habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic; quis, *inquam*, es tu? LAMP. Lampichus *sum* ego, Geloorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuïto haec. LAMP. Ecce tibi abjectae sunt divitiae. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *haec tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed deponere et haec. LAMP. Esto. Quid praeterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam; haec quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis vero es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidêris. Novi etenim te, saepe conspicatus in palaestris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, ô bone, *utpote* circumdatum tam-multa carne; quare exue illam, quoniam submerges scapham, imponens alterum tantùm pedem. Verum abjice et coronas hâsce et praeconia. DAM. Ecce tibi re-verâ nudus sum, ut vides, et par-pondere caeteris mortuis. MER. Ita melius *est*, te levem esse, quare jam ingredi. —Et tu, ô Crato, depositis divitiis, et mollietie, et luxu insuper, nec portato vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et, si quando civitas praeconio promulgavit te nimirum beneficum, et statuarum inscrip-

tiones ; neque praedicato, quòd *cives* congressere tibi magnum sepulchrum ; nam et haec in-memoriam-revocata-gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam ? MER. Papae ! Tu verò armatus quid *tibi* vis ? Aut quid portas trophaeum hoc ? CRAT. Quia vici, ô Mercuri, et praeclaras-res-gessi, et civitas me honestavit. MER. Relinque trophaeum in terra ; pax enim *est* apud inferos, et nihil opus-erit armis.— Quisnam vero est hic ex habitu *ipso* gravis, et fastuosè-se gerens ; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam ? MEN. Philosophus quispiam, ô Mercuri, *ut prae se fert* ; sed potiùs (*i. e. re verâ*) praestigiator, et prodigiorum fictione refertus : quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum, deinde haec omnia.—O Jupiter ; quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam et quaestiones dubias, et ratiocinia spinosa, et cogitationes perplexas ? Sed et vanum laborem valde multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem : *imo*, per Jovem, et aurum hoc, et voluptuosum-affectum, et impudentiam, et iracundiam, et delicias, et molliem : non enim *haec* me latent, etsi ea studiosè occultes. Depono autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens haec omnia conscendas, quae quinquaginta-remorum-navis te ceperit ? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis ; depono et hanc. PHIL. Et quisnam erit tonsor ? MER. Menippus hìc, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* epicopo, *i. e. trunci vice*. MEN. Nequaquam, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge ! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum foetorem. MEN. Vín' paululum auferam et *de* superciliis ? MER. Maximè. Sustulit enim haec super frontem, efferens seipsum, nescio quam ob rem. Quid hoc ? Etiam lachrymaris, ô sceleste, et ad mortem

expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, libertatem, et loquendi-simplicitatem, et alacritatem et magnanimitatem, et risum. *Tùne* solus aliorum rides? MER. Nequaquam: sed retine haec, levia cum-sint, et valde portatu facilia, et ad navigationem utilia.—Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adaequationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene res habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, *i. e. prosperè navigemus*—Quid ploratis, ô vani? Et praecipue, tu philosophè, qui nuper spoliatus-*es* barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quanam? MEN. Quòd non amplius coenas opiparas coenabit, neque nocte exiens clam omnes, *et* caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*) et manè decipiens juvenes non accipiet pecuniam propter philosophiam. Haec illi dolent. PHIL. Tu verò, ô Menippe, nónne gràvaris quòd sis mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones *nostros*, nónne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-premitur a mulieribus, et pueruli *ejus* nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Siccyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiae mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam—Nemò verò, ô Menippe, re deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient.

MER. Fortis es, ô Menippe.—Sed, quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.— Progrediamur et nos—Quare etiamnum cunctamini? Necessè erat vos judicari, et dicunt poenas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII. *Cratetis et Diogenis.*

CRAT. **N**Ostin', ô Diogenes, Moerichum illum divitem, illum prorsus divitem, illum e Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristetas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?*

DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò?

CRAT. Haereditatis causâ uterque, quum-essent coaevi.

Et in lucem proferebant testamenta; Moerichus quidem relinquens Aristetam dominum suorum omnium, si ipse priùs-moreretur; Aristetas verò Moerichum, si *idem Aristetas* prior abiret. Haec sanè scripta fuerant. Illi verò colebant se-mutuo, superantes *alter alterum* adulatione.

Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldaeorum filii; *nec solum illi*, sed et Pythius ipse concedebat victoriam nunc quidem Aristetae, nunc verò Moericho; et lances inclinabant modò quidem in hunc, modò verò in illum.

DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est enim* auditu dignum.

CRAT. Mortui sunt ambo eodem die, haereditates verò redierunt ad Eunomium et Thrasiclem, ambos *illorum* cognatus, nec unquam a-vatibus-praediscientes haec ita fore. *Illi enim (Moerichus scil. et Aristetas)* navigantes a Sicyone in Cirrham, et Iapigi obliquo occursantes circa medium cursum subversi sunt.

DIOG. Bene fecerunt (*i. e. hoc meritò evenit*). Nos verò, cum eramus in vita, cogitabamus nil tale alterde-altero: neque ego unquam optabam Antisthenem

mori, ut haeres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem* ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui haeres potiri

possessionibus, *scil.* dolioque, et perâ continente duas lupinorum choenices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu haeres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quaenam haec dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi-simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans *se* haeredem-fore: omnes verò spectabant ad aurum. DIOG. Nec injuriâ *negligebant opes nostras*; non enim habeant ubi reciperent talia a nobis perfluentes prae luxuria, tanquam putria marsupia. Quare, si quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quidam hae Danaï virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, et hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII. *Alexandri, Annibalis, Minois, et Scipionis.*

ALEX. **O**Portet me, ô Libyce, praeponi tibi; sum enim praestantior. ANN. Minime quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, praeclari ambo: sed et de quo *est* vobis contentio? ALEX. De praestantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod *et* nôrunt omnes, *me* rebus bellicis praestare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicito. ANN. O Minos, adjutus sum *quo ad hoc* unum (*i. e. profeci hac una in re*) quòd hîc Graecam

etiam linguam didici; ita ut hícce ne hac quidem parte ferat plus quam ego, *i. e. superet*.—Dico verò, hos praecipuè dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum*, induti imperio per se (*i. e. propriâ virtute*) et digni habiti magistratu. Ego itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum dignus maximis *honoribus*, *utpote* iudicatus *omnium* praestantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transíssem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestem Italiam subjugavi, et veni usque ad suburbia praecellentis urbis *Romae*; et tot occídi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi haec omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meae* somnia narrans; sed confessus *me* esse hominem, et equiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, fugientes, priusquam aliquis sequeretur, et statim victoriam tradentes audenti *eam petere*. Alexander verò, accepto patérno imperio, *id* auxit, et latè extendit, *hoc autem praestitit*, usus fortunæ impetu. Postquam igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens a patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et caede foedavit amicos in conviviiis, et corripuit *eos* ad mortem. Ego verò ex aequo imperavi patriae, et, quum *illa* revocabat, hostibus magnâ expeditione navigantibus contra Libyam, statim parui, et exhibui me *ut* privatum. Et damnatus tuli rem *eam* aequo-animo. Et praestiti haec, cum-essem barbarus, et Graecae disciplinae ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpote*, usus solâ bonâ naturâ—Haec sunt *ea*, in- quibus dico ego *me* esse praestantiorem Alexandro. Si verò hic est ornatior, quod vinctum-erat caput diadémate (forsan quidem et haec honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus-est inge-

nio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad haec? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum : nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen an paululo eum superaverim, qui, cum-essem adhuc adolescens, *res-gerendas* aggressus et cohibui (*i. e. pacavi*) turbatum regnum, et ultus-sum patris percussores, perterrefactâ Graeciâ Thebanorum clade. Et, electus dux ab iisdem *Graeciae civitatibus* ; non dignum putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *his tantum regionibus* quotquot pater *meus* reliquerat ; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quaecunque erant ante pedes* (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porro usque-ad Indos, et feci Oceanum terminum imperii, et elephantibus eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri praelio. Et benefeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò mortuus-sum ego rex ; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos ; quòd non viribus, sed malitiâ et perfidiâ, et dolis. *Praestit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quae egit Capuae, versans cum mere-



tricibus, et, admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni praestissem, captâ Italiâ sine sanguine, et subjugatâ Libyâ, et *regionibus* iis usque ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel haec e multis suffieunt. SCIP. Ne *judices*, nisi prius audiveris et me. MIN. Quis vero es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio sum Italus imperator, qui cepi Carthaginem, et Afros subegi magnis praeliis. MIN. Quid igitur dicis et tu? SCIP. Inferiorem quidem *me* esse Alexandro, praestantiorum verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodo ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. AEqua dicis, per Jovem, ô Scipio. Quare Alexander quidem iudicator primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemendus.

DIALOGUS XIX. *Diogenis et Alexandri.*

DIOG. **Q**UID hoc, ô Alexander? Tunc etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*; non verò mirum, si, homo cum essem, mortuus sim. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe*, Draconem habuisse consuetudinem *cum ea*, et *visum*-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse; Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. ALEX. Audivi haec et ipse, sicut tu. Nunc autem video, quò neque mater, neque vates Ammonii dixere quid sanum, (*i. e. verum*) DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad *res gerendas*. Multi enim, existimantes

te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim praeoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccae. Sed quid rides, ô Diogenes? DIOG. Quid aliud quam recordarer *ea* quae Graeci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemaeus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Aegyptum abductum ibi sepulturum, ut unus fiam ex Aegyptiis Diis. DIOG. Nónne risero, ô Alexander, videns te etiamnum apud inferos delirantem, et sperantem fieri Annubim, vel Osirim? Sed ne speres haec, ô divinissime: non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti in *vitam*. Non enim est negligens Aeacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos foelicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellites, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nónne haec subuentia memoriam contristant te? Quid lachrymaris, ô vane: Nónne sapiens ille Aristoteles docuit te hoc, *scil.* non firmâ putare ea quae *sunt* a fortuna. ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quae verò ad *me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et haec pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; praestigiator, ô Diogenes, homo, et arti-

fex! At verò hunc fructum-percepi ex ejus sapientia, scil. discruciarì *propter illa* quae paulò ante enumerâsti, ut propter maxima bona. DIOG. Sed nòstìn' quid facies? Suggestam enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et saepius; ita enim desines discruciarì de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te, *ob ea* quae perpetrâsti in ipsos. Quare ito tu aliâ hâc *viâ*, et bibe saepius, ut dixi.

DIALOGUS XX. *Alexandri et Philippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi *fili* Amyntae; sed accepi vaticinium, utpote existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais? Utiléne tibi videbatur praebere te fallendum a vatibus? ALEX. Non hoc *volui*, sed barbari, *inquam*, percussistupebant me, et nemo jam obstabat, quod opinarentur *se cum* Deo pugnare; quapropter facilius superavi eos. PHIL. Quosnam pugnâ-dignos viros vicisti tu, qui semper conflixisti *cum* timidis, praetendentibus arculos, et parmulas, et gerras salignas? Superare Graecos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *praeclarum*. Praeterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Paeonas; haec, *inquam*, magna fuere. Nónne verò nòsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, et Persas, et Chaldaeos, et homines *illos* auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*) sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythae, ô pater, et Indorum elephantés *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* proditones victorias emendo. Nec

pejeravi unquam, aut pollicitus *aliquid* fidem solvi, aut egi perfidum quid vincendi gratiâ. Et, *quod-ad* Graecos, recepi quidem quosdam *ex* iis sine sanguine. Forsan verò audisti quomodo ultus sum Thebanos. PHIL. Novi haec omnia; Clitus enim nunciavit mihi, quem tu inter coenandum hastâ transfossum interfecisti, quòd ausus-esset laudibus-extollere me prae tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et a Macedonibus liberis viris adorari postulâsti. Et, *quod est* omnium maxime-ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus, et celebrans tales (*i. e. tam foedas*) nuptias, et deperiens Hephaestionem. Cum-audirem *haec*, laudavi unum *solummodo*, *nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Haec etenim *sunt* regia. ALEX. Nónne verò laudas, ò pater, *meam* periculorum appetentiam, et *me* primum desilisse intra moenia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hóc, ò Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem praeire exercitum; sed quod tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in morem-oneris exportatum e praelio, sanguine manantem, et *gementem* propter vulnus; haec, *inquam*, essent ludibrospectantibus, et Ammon argueretur praestigiator, et mendax vates, prophetaeque *ejus* adultores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo deficientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nonne putas multos esse qui carpant praetextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Ali-*térque considerando*, ò Alexander, etiam utile illud, ut vocâsti, *nempe, te*, per hoc (*i. e. fictionem*) facillè vincere; *illud, inquam, ipsum* abstulit tibi multum gloriae rerum bene gestarum. Quòdque enim *tuum memorabile facinus* videbatur minutius, a Deo fieri visum. ALEX. Non haec putant homines de me; sed statuunt

me aemulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidèn', ut haec dicas, quasi Ammonis filius? qui comparas te ipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapiens jam mortuus.

DIALOGUE XXI. *Achillis et Antilochi.*

ANT. **Q**ualia, ô Achilles, nuper dicta sunt a te Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* praeceptoribus, Chirone et Phoenice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *e* pauperibus, cui multus non suppetat victus, potiùs quàm mortuis omnibus imperare. Haec dicere deceret quidem forsàn Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens (i. e. *praeter honestum*) vitae amantem. Magnum verò est dedecus, et contrarietas rebus a-te gestis in vita, *te* filium Pelei, heroum omnium periculorum appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longaezum ingloriè regnare in Phthiotide, lubens praetulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum *quae hîc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset praestantius, praeposui infoelicem illam gloriolam vitae. Nunc verò intelligo tandem, quàm quidem inutilis illa *sit*. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, aequalis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbrae me formidant, neque Graecorum officiosè colunt: mera verò *est hic* aequalitas, et mortuus similis *est mortuo*, sive ignavus fuerit, sive strenuus. Haec discruciant me; atque *ideo* gravor, quòd non mercede-servio vivens, (i. e. *in vita*.)

ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturae, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciaci statutis. Et praeterea, vidésne quot sociorum *tuorum*

sumus hîc circa te? Paulo post verò et Ulysses intotum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên<sup>t</sup> Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos, *in vitam* mercede servituros pauperibus et victu-egentibus viris. ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quae aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor, vestrûm. Si verò non confitemini, estis hoc pejores, per silentium (i. e. *secretò*) patientes idem *quod ego*. ANT. Non sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum (i. e. *derideamur et nos*) sicut tu.

DIALOGUS XXII. *Menippi et Tantalii.*

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus sum siti. MEN. Adeóne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem; aqua enim fugit, postquam senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non praeoccupo madefaciens (i. e. *non priùs, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (i. e. *eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupi-

dum. *tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris re verâ indigere potu, *nempe*, mero, (i. e. *immixto*) helleboro, qui pateris *quiddam* diversum ab iis qui a canibus rabiosis morsi sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est enim impossibile*; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII. *Menippi et Aeaci.*

MEN. **E**Xpone mihi, per Plutonem, ô Aeace, omnia in orco. AEAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita cognoscenda *sunt*. Hic quidem, quòd Cerberus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi haec, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et praecipuè, eorum illustres. AEAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deinde Ajax, et Diomedes, et Graecorum optimates. MEN. Papae, Homere! Qualia tibi rhapsodiarum capita projecta sunt humi, incognita, et informia, cuius omnia, et merae nugae. CAPITA re verâ CADUCA. Quisnam verò, ô Aeace, est hic? AEAC. Cyrus est. Hic verò Croesus; hic ultra eum Sardanapalus; hic ultra hos Midas; ille verò Xerxes. MEN. Têne igitur, ô sceleste, exhorruit Graecia pontejungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Croesus! Sardanapalum autem, ô Aeace, permittite mihi in malam percutere. AEAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum sit omnino semi-foemina. AEAC. Visne verò ostendam tibi et philosophos? MEN. *Ita*, per Jovem. AEAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. *Ita*; et tu quoque, ô Menippe. MEN. Au-

non adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet, ô bone, fabas; ita ut hoc non sit tibi edule.* PYTH. *Da modò; alia sunt apud mortuos dogmata. Jam enim didici, quòd fabae et testiculi parentum, hîc saltem, nil sint simile, sive, non sint idem.* AEAC. *Hic autem est Solon filius Excecectidis, et ille Thales; et juxta ipsos Pittacus, et caeteri sapientes. Sunt verò omnes septem, ut vides.* MEN. *Hi, ô Aeace, soli aliorum laeti sunt, et alacres. Quis verò est ille cinere oppletus, quasi panis subcincritius, ille qui totus pullulavit pustulis?* AEAC. *Empedocles, ô Menippe, qui ab Aetna adest semiustus.* MEN. *Quid passus (i. e. quâ causâ motus) ô aeripes optime, injecisti teipsum in crateras?* EMP. *Insania quaedam, ô Menippe, adegit me.* MEN. *Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (i. e. stultitia:) Haec, inquam, combusserunt te cum ipsis crepidis tuis; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus—Ubinam verò, ô Aeace, est Socrates?* AEAC. *Ille nugatur pleurumque cum Nestore et Palamede.* MEN. *Vellem tamen videre ipsum, si hic sit alicubi.* AEAC. *Vidên' calvum illum?* MEN. *Sunt omnes calvi; ita ut hoc esset omnium nota.* AEAC. *Simum illum dico.* MEN. *Est et hoc idem: sunt enim omnes simi.* SOCR. *Méne quaeris, ô Menippe?* MEN. *Maximè, ô Socrates.* LOCR. *Quomodo res se habent Athenis?* MEN. *Multi juniorum profitentur philosophari: et certè plurimi eorum sunt summi philosophi, si quis spectet ipsos tantùm habitus, et incessus eorum. Quo-ad caetera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia.* SOCR. *Quid verò sentiunt de me?* MEN. *O Socrates, beatus es homo quoad talia (i. e. famâ beatus es.) Omnes itaque existimant fuisse te admirabilem virum, et novisse haec omnia (oportet enim, opinor, verum dicere) nil interim scientem.* SOCR. *Dixi et ipse haec iis; illi verò putabant rem esse praetextum.* MEN. *Quinam verò sunt hi circa te?* SOCR. *Charmides, ô Menippe, et Phaedrus,*



et ille Cliniae *filius*. MEN. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, et pulchros non despicias. SOCR. Quid enim aliud suavius agerem?— Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Croesum et Sardanapalum prope ipsos habitaturus; videor enim *mihi* non paululum risurus audiens *illos* plorantes. AEAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Haec etenim, ô Aëace, sufficiunt.

DIALOGUS XXIV. *Menippi et Cerberi.*

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par *est* enim te Deum non solùm latrare, sed etiam humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutâ mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos, et fiebat omnigenus (i. e. *versabat se in omnes partes*.) MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orci* fauces; quae verò *sunt* intus certissimum *sunt* indicium, *an sint verè fortes*. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (i. e. *magnanimiter*;) et Diogenes ante te; quia intrâstis non coacti, nec protusi, sed spontanei, ridentes, et renunciantes omnibus PLORARE.

DIALOGUS XXV. *Charontis et Menippi.*

CHAR. **R**edde portoria, ô sceleste. MEN. Vociferare, ô Charon, si hoc *est* tibi jucundius.

CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonium, praefocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tine* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, *multum* lucrarer, si, *praeter alios labores meos*, futurus-sum etiam solvere *portoria* pro mortuis. CHAR. Non absistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus rei (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo. CHAR. Tu verò nōne nōsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuítne *me*, propter hoc, non mori? CHAR. Solúsne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone; exhausti enim *sentinam*, et remum arripui, et unus *e* caeteris vectoribus non flebam. CHAR. Nil haec *sunt* ad portoria. Oportet te obolum reddere; non enim *fas est* aliter fieri. MEN. Abducita ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Aeaco. MEN. Ne ergo turbas cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates coenam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans et unus cantilians, plorantibus illis? MER. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cui nil est curae. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero——MEN. Si ceperis, ô bone——bis vero non capies.

DIALOGUS XXVI. *Diogenis et Mausoli.*

DIOG. **Q**UA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris praeponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariae, imperavi

verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ioniae *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeò elaboratum ad pulchritudinem, equis et viris ad absolutissimam *formam* expressis *e* marmore pulcherrimo; quale ne vel templum aliquis facilè inveniat. Nónne tibi videor jure magna cogitare, *sive efferrì*, propter haec? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter haec. DIOG. Atqui, ô pulcher Mausole, neque vires illae ampliùs tibi adsunt, neque forma. Si itaque eligere-mus aliquem venustatis *nostrae* arbitrum, non possum dicere, quare tua calvaria praeferatur meae. Ambae enim *sunt* calvae, et nudae, et pariter dentes ostendimus, et orbatì sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *nempe, cum ostendant*, quam magnificum sit ipsis aedificium: non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers-onus magis (*i. e. majus*) *quam* nos. MAUS. *Fuerintne* ergo illa omnia stolidà (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat *se* esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extractum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim cura-erat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* praestantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extractam quam tuum *illud* monumentum.

DIALOGUS XXVII. *Nirei, Thersitae et Menippi.*

NIR. **E**N sanè, Menippus hic dijudicabit, uter *nostrum* est formosior. Dic, ô Menippe, nòn-

ne videor tibi pulchrior? MEN. Quinam verò estis? Oportet enim, opinor, hoc prius scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel hoc manifestum*. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis. et non tantùm differs, quantùm caecus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, et glabro, apparui *jam* iudici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosior. NIR. Me *sanè* filium Aglajae et Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia sunt; calvaria verò *tua* dignosci-potest hoc solummodo a Thersitae calvariâ, quod *tua est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Graecis commilitarem. MEN. Somnia mihi narras. Ego verò *aestimo* quae video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quae tu nunc jactas*. NIR. Nónne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque *es* tu, neque alius formosus. Aequalitas enim *est* apud inferos, et pares *sunt* omnes. THERS. Vel hoc quidem mihi sufficit.

DIALOGUS XXVIII. *Menippi et Chironis.*

MEN. **A**Udivi, ô Chiron, quòd, cum-esses Deus, haec vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. CHIR. Audisti haec vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nónne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsa, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim

prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea quae apud inferos fiunt, ex quo, iis praelatis, huc venisti? CHIR. Non insuaviter, ô Menippe; aequalitas enim est prorsus popularis, et res habet nil differentiae, esse in luce, vel in tenebris. Et praeterea, nec sitire necesse est, ut apud superos, neque esurire; sed sumus horum omnium non indigi. MEN. Vide, ô Chiron, ne contradicas tibi ipsi, et oratio tua redeat eodè. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hic existentia, similiter fient causa fastidii, et oportebit te quaerere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; nempe, oportere prudentem acquiescere, et contentum esse praesentibus, et putare nil eorum intolerabile.

DIALOGUS XXIX. Diogenis, Antisthenis et Cratetis.

DIOG. OTIUM nunc agimus, Antisthenes et Crates: quare cur non obambulatori abimus rectâ versus orci descensum, visuri descendentes, quales, nempe, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut dimittantur, supplicantes; quosdam autem aegrè descendentes, et, Mercurio eos in cervicem impellente, reluctantes tamen, et supinos contra nitentes, nulla necessitate. (i. e. frustra) CRAT. Ego itaque etiam narrabo vobis, quae vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quaedam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres quidam, nempe, et Ismenodorus dives ille nostrâs, et Arsaces praefectus Mediae, et Oroetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithaerone, dum proficisceretur, opinor, Eleusinem) et ge-

mebat, et habuit vulnus in manibus, et in clamabat liberos nuper natos quos reliquerat, et incusabat se audaciae, qui, transiens Cithaeronem, et iter-faciens per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces verò (*erat enim iam natu-grandis, et, per Jovem, non inhonestus facie, pro barbarico, i. e. pro barbarorum hominum aspectu*) aegrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in praelio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, *et* scutum suum subiens, excutit hastam Arsacis. Hic verò (*nempe Thrax*) supponens sarissam, transfodit ipsúmque et equum. ANT. Quomodo, ô Crates, possibile *erat* hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arsaces*) adequitabat, praetendens contum quendam viginti cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis praeteriisset ipsum, subsidens in genu exceptit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese prae vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale hoc factum evenit: opus *fuit* non viri, sed potiùs equi. Indignabatur tamen *Arsaces*, quòd esset, caeteris tantum honore-aequalis, et volebat eques descendere.— Oroetes autem *erat* privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re verâ patiuntur idem. Postquam descenderint ab equis, aegrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, et vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum caeteris, sed, relinquens plorantes illos, *et* accurrens ad cymbam, praecoccupavi locum, ut commodè nâvigarem. In trajectu vero, nonnulli quidem et fiebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu

sanè, ô Crates, et tu Antisthenes, tales sortiti estis comites. At et Blepsias foenerator ille ex Pitaco, et Lampis Acarnan externorum-militum-ductor, et Damis dives ille e Corintho simul descendebant mecum: Damis quidem mortuus ex veneno dato a filio; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exacuisse fame; et ostendebat hoc, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi ante nôram, interrogabam tamen, quomodo mortuus-fuisset.—Dixi dein Damidi filium accusanti: “ Passus es sanè non  
 “ injusta ab eo, qui habens mille simul talenta, et luxu-  
 “ rians ipse jam nonagenarius, suppeditabas tamen  
 “ quatuor tantùm obolos adolescentulo octodecim-an-  
 “ norum.”—“ Tu verò (deinde aiebam) “ ô Acar-  
 “ nan (gemebat enim et ille, et Myrtium execrabatur)  
 “ quid accusas amorem, non verò teipsum? Tu, qui  
 “ nunquam formidabas hostes, sed audacter praeliaba-  
 “ ris ante alios, captus-es tamen tu fortis ille a puellâ  
 “ vulgari, et fictis lacrymis, et gemitibus!”—Blepsias  
 equidem, ipse praeoccupans, accusabat nimiam ipsius  
 stultitiam, quòd vanus (i. e. nequicquam) putans se in  
 perpetuum victurum custodièrat opes suas haeredibus  
 nil attinentibus (i. e. nullo modo sibi cognatis)—Sed,  
 denique, gementes illi tum mihi praebebant voluptatem  
 non modicam—At jam quidem sumus ad ostium orci.  
 Oportet itaque nos prospicere, et procul contemplari  
 advenientes. Papae! plurimi quidem sunt, et varii,  
 et lacrymantes omnes, praeter nuper-natos hõsce, et in-  
 fantes. Quin et prorsus senio-confecti lugent. Quid  
 hoc? Num vitae philtum quoddam eos tenet? Libet  
 ergo interrogare decrepitem hunc—“ Quid lacrymaris  
 “ tu mortuus tam aetate provector? Quid indignaris, ô  
 “ optime, idque, cum adveneris huc senex? Nuncubi  
 “ rex eras? MEN. Nequaquam. DIOG. At sa-  
 “ trapa forsân? MEN. Neque hoc. DIOG. Num  
 “ ergo dives-eras, ideòque dolet te obîsse, relictis de-  
 “ licis plurimis? MEN. Nil tale; sed jam quidem  
 “ natus eram circiter annos nonaginta. Habui verò  
 “ victum inopem ex arundine et lineâ, egenus supra  
 “ modum, et liberis carens, et claudus insuper, et

“ aquosùm intuens (*i. e. lippiens.*) DIOG. Anne-  
 “ dein’, talis cum-esses, cupiebas vivere? MEN.  
 “ Etiam: Lux enim erat dulcis, mori autem dirum et  
 “ fugiendum. DIOG. Deliras, ô senex, et pueriliter-  
 “ agis in re necessaria, idque, cum sis coevus *vel* pòr-  
 “ titori. Quid igitur posthac dixerit quispiam de ado-  
 “ lescentibus, cum tam grandaevi sunt vivendi-cupidi,  
 “ quos oportebat mortem sectari tanquam malorum in  
 “ senectute remedium.”—Sed abeamus, ne quis etiam  
 suspicetur nos quasi fugam meditantes, videns collectos  
 circa ostium.

DIALOGUS XXX. *Ajacis et Agamemnonis.*

AGAM. **S**I tu, ô Ajax, furore correptus interfecisti  
 teipsum, ac membratim-concidisti et nos  
 omnes, quid accusas Ulyssem? Et nuper, neque as-  
 pexisti ipsum, cum venit *huc* vatem-consulturus, nec dig-  
 natus-es alloqui virum commilitonem ac sodalem, sed  
 fastuosè *et* grandi incessu *eum* praeteriisti. AJAX.  
 Meritò, ô Agamemnon; nam idem *ille* extitit mihi  
 causa furoris, *quippe qui solus mihi* competitor-oppositus  
*fuerat* pro armis. AGAM. Voluistine verò esse sine-  
 aemulo, et absque pulvere superare omnes? AJAX.  
 Etiam, *quo-ad* talia; armatura enim, cum esset patruc-  
 lis *mei*, erat mihi domestica (*i. e. cognatione debita.*)  
 Et vos caeteri *proceres*, multò praestantiores *isto*, detrec-  
 tâstis certamen, et cessistis mihi certaminis praemia.  
 Iste verò *filius* Laertae, quem ego saepe servavi pericli-  
 tantem (*i. e. cum parum abesset quin*) concideretur a  
 Phrygibus, voluit esse praestantior *me*, et magis-idoneus  
 obtinendis armis. AGAM. Accusa igitur, ô generose,  
 Thetidem; quâe, cum-oporteret tibi tradere haeredita-  
 tem armorum, cum esses cognatus *Achilli*, afferens  
*tamen eadem* in medio posuit. AJAX. Minimè; sed  
 Ulyssem, qui solus aemulatus est. AGAM. Venia, ô  
 Ajax, *ei debetur*, si, cum esset homo, appetivit gloriam,  
 rem dulcissimam, cujus gratiâ et nostrûm unusquisque  
 periclitari sustinet: quandoquidem etiam vicit te, et  
 hoc apud iudices Trojanos. AJAX. Novi ego, quae  
 me condemnavit; sed non *fas est* dicere aliquid de



Diis. At non possum, ô Agamemnon, non odisse Ulysem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. *Minois et Sostrati.*

MIN. **I**Mmittatur sanè Sostratus hícce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimaera. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iis-quaе justa fecistis in vita. SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiàmne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut qui sis malus, et tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si *justum est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos; interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam et alios judicemus. SOST. Quaecunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca procul dubio. SOST. Nónne igitur nos omnes, et qui videmur boni, et qui mali, agimus haec illi subservientes (*scil. Parcae?*) MIN. Etiam; *subservientes* Clothoi, quae injunxit cuique nascenti *omnia ab eo in vitá* agenda. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit*, utpote ab eodem vi-compulsus (ut cum carnifex aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) tyranno) *quemnam in re tali* accusabis *tu* caedis? MIN. Judicem procul dubio, aut tyrannum; quoniam nou gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil*, nisi instrumentum ad *satiandam* iram illi qui primus praebuit causam (*i. e. qui necis autor fuit*) SOST. Euge, ô Minos, quòd etiam auge *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is qui misit, ô Sostrate? qui enim attulit erat minister *tantùm*. SOST. Vidèn' ergo, quàm injusta facias, puniens nos, qui-fuimus ministri *tantùm* eorum.

quae Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt? Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis-quae imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies frustrum hunc *e* quaestione *tua*.; quoniam vidêris esse non solùm latro, sed et sophista quidam — Solvito ipsum, ô Mercuri, et ne-ampliùs puniatur.——Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. *Menippus, seu Necyomantia.*  
*Menippus et Philonides:*

MEN. **S**ALVE, ô atrium, vestibulûmque domûs meae. *Ut lubens te aspexi, progressus in lucem.*—  
PHIL. Nónne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego *ad* Menippos omnes. At quid sibi vult *haec* habitûs novitas, pileus, *scilicet*, et lyra, et leonis-exuviae? Accedendum tamen ad eum.—Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe.  
MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procula Diis.* PHIL. O Hercules! *Itáne* Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? MEN. *Non; sed orcus recepit me adhuc spirantem.* PHIL. Quaenam verò *fuit* tibi causa novae hujus et incredibilis peregrinationis? MEN. *Juventa, et plurima animi audacia me incitavit.* PHIL. Desine, ô beate, tragicè loqui, et, descendens ab Iambis, dicito simpliciter quodammodo, quaenam *est* vestis *illa*, et quid tibi opus-fuit itinere inferno? alioqui enim *est illa* via quaedam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad domum Ditis consulturum animam Tiresiae Thebani.* PHIL. Heus tu! at num deliras? *aliter* enim non ita metricè-decantares apud homines amicos. MEN. Ne mireris, ô amice; nuper enim versatus *cum* Euripide, et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo *se* habent res apud superos, et quid agunt in ur-

be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt nomina-usuras-debentium (*i. e. foenerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) MEN. O miseri et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quae, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novias *ab* inferis de iis-qui hîc *agunt*? MEN. Per Jovem, et multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne inideas sermones homini amico. Dices enim apud *me* tacendi gnarum, et praeterea apud etiam sacris-initiatum. MEN. Mandas quidem *mihi* durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ.—Decretum est itaque. “ Divites hósce, et opulentos, et aurum inclusum, tanquam Danaen, custodientes. ”—

2. PHIL. Ne prius, ô bone, dicas quae decreta-sunt, quàm percurras illa quae perquam libenter audirem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux; tum *singula* ordine, et quae vidisti, et quae audisti apud eos. Veri-simile enim *est* te rerum eximiarum studiosum nil praetermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus?—Et primùm exponam tibi sententiam meam, et unde impulsus fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum; praeterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsioniones, et sororum nuptias, *exinde* putabam haec omnia pulchra esse, et non leviter erga eadem incitabat. Postquam verò coepi inter viros censeri, hîc rursus audiebam leges jubentes poetis contraria, *scil.* neque moechari, neque seditiones-movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam

Deos unquam adulteria-patrâsse, et seditioes-movisse contra se invicem, nisi judicarent de his tanquam pulchris; neque legum latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-haererem, visum est mihi, *me* hósce adeuntem, qui philosophi vocantur, et *iis* me-  
ipsum in manus tradere, et orare eos ut uterentur me quomocunque vellent, et ostenderent *mihi* simplicem quandam stabilémque vitae viam. Haec quidem itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. *Nam* alius videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus; hanc etenim esse foelicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat me* semper laborare, et aerumnosum-esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum-me-praebentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse BONUM *quid*. Quid verò opus est *me* memorare etiam de mundo, qui quotidie audiebam ab *iis hujusmodi voces, nempe, ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam?* Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc*, quòd illorum unusquisque, loquens de maximè contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quaestio, esse calidam, neque illi asserenti eandem esse frigidam;* et hoc, cum planè scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his qui dormitant, modò quidem annuens, modo iterum renuens. Hoc quod sum dicturus, est adhuc multo absurdius illis *quae jam dixi*. Observans enim, comperi ipsos nosce *philosophos* studiosè-exercentes maximè contrario

ipsorum sermonibus. Vidi itaque eos qui hortabantur spernere divitias mordicus ipsas tenentes, et de foenore litigantes, et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes ; et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.— Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum previgilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas iufeni aperire incantamentis, et caeremoniis quibusdam, et tutò deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo impetrandem descensum ab horum quopiam, et ad Tiresiam Boeotium profectum discere ab eo, utpote vate et sapiente, quaenam esset optima vita, et quam quis rectè sapiens eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi recta Babylonem. Cum verò *ed* pervenissem, convenio Chaldaeorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viae *ad inferos* dux esse quâcunque vellet mercede. Vir autem, *me* recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minime certum (*i. e. distinctum*) sicut mali praecones in certaminibus (*i. e. ludis.*) Videbatur tamen invocare Daemones quosdam. Tum post incantationem, cum ter inspisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub-dio in herba. Postquam verò satis habuit praeparati per-diaetam, ducens *me* circa mediam noctem ad fluvium

Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne laederer a spectris, reducit *me* domum, ita ut eram retrogradientem: et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicae. Adferens verò ornavit me hîsce, pileo, *nempe*, et exuviis-leonis, et lyrâ insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulysses, aut Orpheum. PHIL. Quid ita, Menippe? Non enim intelligo causam neque habitûs, neque nomium. MEN. Hoc sanè manifestum *est*, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimilâsset me illis, facilè custodias Aeaci decepturum, et nullo prohibente transiturum, utpote magis-familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque luciscebat dies, et degressi ad flumen occupati-fuimus circa exitum e portu. Parata verò erant ipsi et cymba, et sacrificia et mulsum, et quot alia *erant*-usui ad caeremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus moesti, et uberes lacrymas fundentes*. Et *jam* quidem aliquatenus vecti-fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò, et hoc, devenimus in desertam quandam, et sylvasam, et obscuram regionem. In quam egressi (praeibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, *et* vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Daemonesque simul omnes, et Poenas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quaedam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca* concussasunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra-modum-tristis, et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes

tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur: nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro*; ita ut mihi viderentur e bello quopiam adesse. Optimus tamen Charon, ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem praeibat. Ego verò sequebar adhaerens ei a tergo, donec devenimus in maximum pratium asphodelo consitum. Ibi autem stridulae mortuorum umbrae circumvolitabant nos. Progressi verò paululùm pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Poenae autem, et Daemones vindices, et Furiae assistebant ei. Ex-alterâ verò parte adducebantur multi quidem ordine catenâ longâ vincti. Dicebantur autem esse moechi, et lenones, et publicani, adulatores, et delatores, et talis turba perturbantium omnia in vita. Seorsim verò divitesque et foeneratores accedebant, pallidi, et ventricosi, et podagrîci, gravatus quisque eorum collati, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes-*sese*. Novi-verò quidam mirisque oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravêre et hoc dicere. MEN. Nôstin' alicubi umbras hâsce e corporibus factas ad solem? PHIL. Omnino sanè. MEN. Hae igitur, postquam mortui-fuerimus, et accusant *nos*, et contra-testantur, et redarguunt ea quae facta-sunt a nobis in vitâ: et videntur quaedam earum perquam fidac-dignae, utpote semper versantes *nobiscum*, et nunquam abscedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, poenam subiturum pro aursorum merito: et praecipuè perstringebat eos qui-inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari ex-

pectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminertint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, *et vultu demisso*, vitae hujus foelicitatem tanquam somnium quoddam recensentes: quare ego, haec videns, supra-modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè submonebam *eum*, “ Qualis erat in vita, et quantum  
 “ tunc turgeret, cum multi manè adstarent vestibulo  
 “ expectantes egressum *ejus*, protrusique *interim*, et  
 “ exclusi a famulis. At is, vix tandem illis exoriens pur-  
 “ pureus, aut auratus, aut versicolor quispiam, puta-  
 “ bat *se* reddere alloquentes foelices, et beatos, si pro-  
 “ tendens pectus aut dextram, daret *iis alterutrum os*-  
 “ culandum.———Tum illi *haec* audientes discru-  
 ciabantur.

7. Una verò causa judicata fuit a Minoe etiam in gratiam. Cyrenaeus quippe Aristippus (prosequuntur enim eum honore, et valet plurimùm apud inferos) intervèniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis et nefariis *criminiibus*, tum testimonio convictum a Porticu, *et penè alligatum Chimerae*; liberavit, *inquam, eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppeditando pecunia*. Discedentes verò unà a tribunali pervenimus ad supplicii locum. Ibi verò licuit, ò amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotae; et Chimera dilacerabat, et Cerberus dilanians vorabat; omnesque simul puniebantur, reges, servi, satrapae, pauperes, divites, mendici; et poenitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant *e nuper mortuis*: illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos*, erat *id* quidam servile admodum et adulatorium; et hoc, cum fuissent in vita, quàm putas, saevi fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.



8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè *se* habentem; et terrâ genitum Tityum: ó Hercules, quantum! jacebat enim occupans *totius* agrum spatium. Praetergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideósque, et heroínas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*; alios verò juveniles, et firmos, ipsósque maximè *ex* Ægyptiis, vim propter conditurae. Erat sanè quiddam non facile admodum quemque *eorum* dignoscere; sunt enim omnes prorsus sibi mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix *tandem* agnoscebâmus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quae apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus; et similibus *sibi invicem* omnibus, et terrificum cavúmque quiddam tuentibus, dentésque nudos ostendentibus, dubitabam apud me, quonam *signo* discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phaeacum, aut Pырhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis carentia, et quae jam a nemine dignosci poterant.

9. Vifa igitur hominum videbatur mihi, ista spectanti, similis esse pompae cuidam longae: Fortuna vero choropraeesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiarámque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Saepe verò, mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Croesum assumere servi et mancipii habitum: Macandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste inquit, et aliquantisper *tantùm* sinebat *eum* uti habitu *regali*.

Postquam verò pompae tempus praeteriit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, sit qualis erat priùs, nil differens a vicino. Quidam verò prae ignorantia, cum fortuna adstans ornatum repetit, aegre ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* saepe vidisse et tragicos hósce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulae postulant*) Et idem actor, etiamsi fortè paulò ante graviter admodum imitatus fuerit personam Cecropis, aut Erecthei, paulò *tamen* post, a poeta jussus, servus prodiit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menoecei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis. — Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris labent sumptuosa haec et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud eos (*scil. inferos*) quàm umbrae privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus fuerat alicubi in occulto *loco*, in caetero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus erat tanto onere oppressus. Postquam enim, ô amice, Aeacus demensus fuerit unicuique locum (dat verò non plus pede, ad maximum) necesse est decumbere contentum, et ad mensuarum contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et prae inopia aut salsamenta-vendentes, aut primas literas docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo

quodam putres, sive infirmos, calceos mercede sanans (i. e. sarcimens). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis est alius sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tuebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, suppressens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede-mutandâ dispiciant.

12. PHIL. Haec quidem satis enarrâsti — Quodnam verò erat Decretum illud, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia multa: postremò verò illud de divitibus. Postquam enim iis multa et atrociosa objecta fuissent, violentia, scil. et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit Decretum.

#### DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant  
 “ multa et illicita, rapientes, et vim-inferentes,  
 “ et omni modo pauperes despicientes: VISUM-EST  
 “ Senatui Populòque inferno, corpora eorum, cum mor-  
 “ tui-fuerint, puniri, quemadmodum et aliorum sce-

“lestorum ; animas verò remissas sursum in vitam di-  
 “mitti in asinos, donec transegerint quinque et vi-  
 “ginti myriadas annorum in tali *statu*, asini renati ex  
 “asinis, et onera ferentes, et agitati a pauperibus.  
 “At, reliquo deinde *tempore*, licere illis mori.”——  
 “Dixit sententiam *hanc* Calvarius *filius* Aridelli, pa-  
 “triâ Macinensis, e tribu Exsanguanâ.”——Decreto hoc  
 lecto, magistratus quidem suffragiis confirmabant, plebs  
 verò manus protendebat, et fremuit Proserpina, et latra-  
 vit Cerberus. Sic enim quae *decreta ibi* leguntur per-  
 fecta fiunt, et rata.

13. Haec tibi quidem *sunt* quae in concione *agitata-  
 fuere*. Ego verò aggressus Tiresiam, cujus *rei gratiâ*  
 veneram, *et*, narrans *ei* omnia *mihi difficilia*, supplica-  
 bam *eum*, ut diceret mihi, qualem putabat optimam vit-  
 tam. Ille verò ridens (est autem vetulus quispiam cae-  
 cus, pallidusque, gracilique voce) “O fili, inquit,  
 “novi quidem causam perplexitatis tuae, quòd pro-  
 “fecta sit a sapientibus illis, non eadem inter-se sen-  
 “tientibus. Sed non fas est respondere tibi ; inter-  
 “dictum enim est a Rhadamantho. Nequaquam  
 “(aiebam) ô patercule, sed dicito, et ne negligas me  
 “oberrantem in vita, teipso caeciorem.” Ille verò,  
 abducens me, et abstrahens procul *ab* aliis, *et* leniter  
 inclinans ad aurem, inquit, “*Vita idiotarum*, sive pri-  
 “vatorum, *est optima et prudentissima*. Quare de-  
 “sistens a dementia tractandi sublimia, et speculandi  
 “fines et principia, respuensque vafros hósce syllogis-  
 “mos, et ducens talia *omnia* nugas, hoc solum vena-  
 “beris *et tota re*, nempe, *Quomodo, rectè dispositis prae-*  
 “*sentibus, percurras vitam ridens plerumque, et de*  
 “*re nullâ sollicitus*.” Sic enim locutus prorupit iterum  
 in pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat) “Age (inquam)  
 “ô Mithrobarzane, quid cunctamur, et non abimus  
 “rursus in vitam?” Ille verò ad haec, “Confide (in-  
 “quit) ô Menippe ; ostendam enim tibi brevem et fa-  
 “cilem viam :” Et adducens me in regionem quandam  
 reliquâ obscuriorem, *et* procul manu ostendens sub-  
 obscurum et tenue quoddam lumen, quasi per rimam  
 influens, “Illud (inquit) est Trophonii templum, et

“ illinc descendunt Boeotii. Hâc igitur ascendito, et  
 “ statim eris in Graecia.” Ego verò gavisus *ejus* dictis,  
 et Magum amplexus, aegrè admodum per fauces sur-  
 sum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII. *Charon, sive Speculantes.*

MERC. QUID rides, ô Charon, aut, cur, relicto  
 navigio, huc ascendisti in hanc *nostram*

lucem, nequaquam assuetus rebus mortalium intervenire?  
 CHAR. Cupiebam, ô Mercuri, videre qualia sunt in  
 vita, et quid faciunt homines in eadem, aut quibus  
 privati plorent omnes, qui descenderunt ad nos : nemo  
 enim eorum trajecit sine lachrymis. Ego etiam igitur,

ut juvenis ille Thessalus, cum petissem a Dite, et ipsum  
*me* esse navigii desertorem in unum diem, ascendi in  
 lucem. Et mihi videor opportunè incidisse *in* te : bene  
 enim novi, quòd unà circumiens me peregrinum duces,

et ostendes singula, ut qui nôris omnia. MER. Non  
 otium *est* mihi, ô portitor ; ab eo enim Jovi supero ad-  
 ministratus aliquid *rerum* humanarum. Est verò ille

ad iram praeceps, et vereor ne, caligini tradens, sinat  
 me morantem esse totum (*i. e. in totum*) vestrum :  
 aut pede corripuens et me, ut nuper Vulcano fecit, de-  
 jiciat a limine coelesti, *ita* ut *superis* risum praebeam, et

ipse claudicans pocillatorem agendo. CHAR. Ne-  
 gliges ergo me in terra frustra errantem ; idque cum-  
 sis socius navalis, et sodalis, et negotiorum, collega ? Et  
 sanè, ô Maiaie fili, deceret te meminisse istorum, *nempe*,

quòd nunquam jusserim te aut exhaurire *sentinam*, aut  
 remigem esse : sed tu, humeros habens adeò validos,  
 stertis porrectus in foro ; aut, si offenderis garrulum  
 quem mortuum, confabularis cum illo per totum tra-

jectum : ego verò senex, remum-utrumque trahens, so-  
 lus remigo. Sed, per patrem *tuum*, ô charissime Mer-  
 curiole, ne me deseras : exponito verò omnia in vita,  
 ut redeam aliquid etiam conspicatus. Nam, si me re-

liqueris, nil differam a caecis. Sicuti enim illi in tene-  
 bris lapsantes titubant, sic tibi et ego contra hallucinor  
 ad lucem. At, ô Cyllenie, concede *illud* mihi, bene-  
 ficium in-perpetuum memori-futuro. MER. Erit haec res

causa mihi plagarum. Video itaque jam nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantum fecero moram*) oportebit me praeconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *haec res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Aeacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum *est scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi *quae geruntur* in terra. MEN. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in coelum ascendere, non laborarem; accuratè enim omnia **despectares** e specula. Quum verò non *fas est* te semper versantem-cum unibris *in Jovis* regiam ascendere, tempus *est* nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quae ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè-tolleretur, tunc vos quidem, prae imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu*-potiora. Similiter verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Recte dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus, *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omni-*bus quotquot *sunt mihi* possibilia.

3. Homerus poëta dicit Alœi filios, duos et ipsos, puerósque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super imponere, et Pelion dein' ipsi Ossae, putantes *se habituros idoneam hanc scalam, et in coelum ascensum.* Adolescentuli igitur illi (impii enim erant) poenas luerunt. Quare verò non et ipsi nos (non enim molimur haec in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super alios, ut ab altiore-*speculo* accuratíonem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis coelum scansile reddidit ex versibus duobus, eo-modo congestis faciliè montibus. Et miror quòd haec tibi videantur prodigiosa esse, nempe cum nôris Atlantem, qui, unus cum-sit, fert coelum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hereule, ut olim supponens-seipsum oneri successerit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et haec. Tu verò, ô Mercuri, et poëtae videritis, an sint vera. MER. Vefissima, ô Charon; alioqui enim *cujus rei gratiâ* mentirentur sapientes viri? — Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus; *at super Ossam* posuere *Pelion sylvolum*.—Vidésne, quàm faciliè simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel haec sufficient, an superstruere adhuc oportebit—Papae! sumus adhuc infra in coeli radicibus: nam ab oriente vix apparent Ionia et Lydia: ab occidente verò non amplius Italiâ et Siciliâ; porrò septentrione ea *loca solummodo quae sunt juxta has proximas partes Istri*; indeque (*scil. a meridie*) Creta *duntaxat* non conspicuè admodum. Transmovenda est nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hoc gra-*

cilius, sursum producentes ultra fidem ; et dein', deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo ; omnia enim tutò *se* habebunt ; transpone Oetam, advolvatur et Parnassus. En ! iterum conscendam. Bene habet ; video omnia. Ascendito jam et tu. CHAR. Porrige manum, ô Mercuri ; nam ascendere-facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam ; et cave ne pedem-ponas in lubrico. Euge ! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique* circumspiciens speculari omnia.

4. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores ; et homines omnino parvos, et quaedam ipsorum latibula. MER. Urbesunt illae, quas tu latibula esse arbitraris. CHAR. O Mercuri, nôstin' quam nil effectum sit nobis ! Sed frustra transmovimus Parnassum *cum* ipsa Castalia, Oetámque, et alios montes. MER. Quamobrem ? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montésque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quae faciunt, et quae dicunt ; sicut cum primùm occurrens vidisti me ridentem, et interrogabas me, quid riderem ? Auditâ enim *ridiculâ* quâdam *re*, delectabar supra modum. MER. Quid verò erat hoc ? CHAR. Ad coenam, opinor, *quispiam* vocatus ab amico quodam, " *Maximè, inquit, veniam in crastinum diem ;*" et, inter haec verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non praestante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto ; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem*



oculis, quae priùs inerat, ut bene dignoscas sive Deum sive hominem. CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Caecus erat Lynceus ille, quâ collatus ad me: quare tu, quod superest, praedoceto me, et respondeo interroganti. Sed vîn' tu, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidèn? Opprobrium est hoc in artem *meam*: ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memiai. Et sanè tempestas non parva tunc nos deprehendit. Cum enim coepit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*) "Quomodo Neptunus coegit nubes, et excitavit procellas omnes, et turbavit pontum, injiciens tridentem, tanquam torynam quandam, et commiscens mare multis aliis modis;" cum, inquam coepi haec canere, tum e versibus (*i. e. vi versuum ejus*) tempestas et caligo subito incumbens prope-modum subvertit nobis navem. Quo tempore, et ille (*scil. Homerus*) nauseabundus evomuit plurima carmina in ipsam Scyllam et Charybdem, et Cyclopem, (*vel potius unà cum ipsa Scylla, &c.*) MER. Non difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, Quisnam est ille crassissimus vir, strenuusque, ampliusque; supereminens homines capite et humeris latis? MER. Est hic Milo ille e Crotone, athleta. Graeci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justius lauderent me, qui paulo post corripens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plaususque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare se etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto aetatis vigore? CHAR. Mitte hunc, paulo post praebiturum nobis risum, cum na-

vigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Graecùs, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius Cambysis*, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem-parare in Lydiam, ut capto Croeso, imperet universis. CHAR. Ubinam verò est et Croesus ille? MER. Illuc aspice in magnam *illam arcem septam* triplice muro. Sardes sunt illae. Et vidèn' jam Croesum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè— CROES. “O hospes Atheniensis (vidisti enim divitias  
“ meas, et thesauros, et quantum est nobis auri non-  
“ impressi, et caeteram magnificentiam) dic mihi quem-  
“ nam omnium hominum putas esse foelicissimum?” CHAR. Quid tandem dicet Solon? MER. Bono sis-  
animo: indignum nil, ô Charon. SOL. “O Croese,  
“ pauci quidem foelices sunt. Ego verò puto Cleobin  
“ et Bitona, sacerdotis filios, fuisse foelicissimos omnium  
“ quos novi.” CHAR. *Filios, nempe*, illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeun-  
tes matrem traxerunt in rheda usque ad templum. CROES. “Esto: habeant illi primum *locum* foelici-  
“ tatis. Quis verò fuerit secundus? SOL. Tellus ille  
“ Atheniensis; qui et bene vixit, et mortuus est pro  
“ patria. CROES. Ego verò, impudens, nónne tibi  
“ videor esse foelix? SOL. Nondum novi, ô Croese,  
“ nisi perveneris ad finem vitae; mors enim, et foelici-  
“ ter vixisse usque ad finem, *sunt* certum indicium tali-  
“ um *rerum?*” CHAR. Optimè, ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Croesus, aut quid gestant in humeris? MER. Dicat lateres, aureos Pythio, mercedem oraculorum, per quae etiam peribit paulò post. *Est autem vir egregiè vatibus-deditus.* CHAR. Splendidum istud, nimirum, quod refulget subpallidum cum rubore est aurum; nunc enim primùm vidi,

continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et cujus-gratiâ *tantopere*. pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravanter qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiae, et latrocinia, et perjuria, et caedes, et vincula, et longinqua navigatio, et mercaturae, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt-ab aere! Novi enim aes, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat aes; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. At tamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravèmq. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Croesum, et barbari *èstius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. “Dic mihi, ô Croese, num-putas Pythium  
 “ quid indigere lateribus hísce? CROES. *Ita*, per Jo-  
 “ vem: nullum enim est ei Delphis tale donarium.  
 “ SOL. Arbitraris igitur *te* Deum beatum reddere, si  
 “ inter alia possideat et lateres aureos. CROES.  
 “ Quidni? SOL. Narras mihi, ô Croese, multam in  
 “ coelo paupertatem, si oportuerit eos, *nempe, Deos*,  
 “ mittere-quì advehant aurum ex Lydia, si *quando* de-  
 “ siderent. CROES. Ubinam enim nascitur tantum  
 “ auri, quantum apud nos? SOL. Dic mihi, num  
 “ ferrum in Lydia nascitur? CROES. Non prorsus  
 “ aliquid. SOL. Estis igitur indigi potioris *metalli*.  
 “ CROES. Quomodò *est* ferrum melius auro? SOL.  
 “ Discas, si, nil aegrè ferens, respondeas. CROES. In-  
 “ terroga, ô Solon. SOL. Utrum meliores *sunt* qui  
 “ servant aliquos, an qui ab iisdem servantur. CROES.  
 “ Qui servant proculdubio. SOL. Num igitur, si  
 “ Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu  
 “ exercitui gladios aureos, an *fuert* ferrum tunc ne-  
 “ cessarium? CROES. Ferrum haud-dubiè. SOL.  
 “ Et, nisi hocce omparaveris, aurum iverit ad Persas  
 “ captivum. CROES. Bona verba, ô homo! SOL.

“ Ne sanè sic fiant haec, *precor*. Vidèris ergo confiteri  
 “ ferrum esse praestantius. CROES. Jubésne ergo me  
 “ consecrare Deo lateres ferreos ; aurum verò retro  
 “ rursus revocare ? SOL. Neque indigebit ille ferro :  
 “ sed, sive aes dicaveris, sive aurum, consecraveris qui-  
 “ dem *id* possessionem aliquando, et praedam aliis,  
 “ *scil.* Phocensibus, aut Boeotiis, aut Delphis ipsis, aut  
 “ latroni cuiquam tyranno : Deo verò parva est cura  
 “ aurificum vestrorum. CROES. Oppugnas tu semper  
 “ divitiás meas, et invides.” MER. Non fert, ô  
 Charon, Lydus iste libertatem *Solonis*, et verborum ve-  
 ritatem ; sed pauper homo non trepidans, et liberè di-  
 cens quod-videtur, apparet ei res *prorsus* nova. Re-  
 miniscetur verò Solonis paulò post, quum oportebit  
 ipsum captum sursum-agi a Cyro in rogam : nuper  
 enim audivi Clotho perlegentem quae cuique desti-  
 nata sunt. In quibus scripta fuere et haec. “Croesum  
 “ quidem a Cyro capiendum, Cyrum verò ipsum mori-  
 “ turum e Messagetide illa.” Videsne Scythicam  
*illam*, in equo albo equitantem ? CHAR. *Video*, per  
 Jovem. MER. Tomyris est illa ; et haec, abscisso Cyri  
 capite, injiciet *idem* in utrem sanguine plenum. Vidésne  
 verò et filium ejus, *scil.* *Cyri*, juvenem ? Cambyses est  
 ille. Regnabit hic post patrem, atque inceptis-frustra-  
 tus mille *modis* et in Libya et Aethiopia, tandem in-  
 saniâ correptus, quòd-occiderit Apim, morietur. CHAR.  
 O res multo risu *dignas* ! At quis nunc eos *vel* aspicere  
 sustineat, alios adeò despicientes ? Aut quis crederet  
 quòd, paulò post, hic quidem captivus esse ille verò  
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ sub-  
 strictus, ille, diademate *indutus* cui coquus, pisce dissecto,  
 tradit annulum, *In insula circumflua ; gloriatur verò*  
*esse rex quipiam ?* MER. Bellè parodiam-struis, ô  
 Charon : sed Polycratem vides, Samiorum tyrannum,  
 qui putat *se* esse foelicem. Sed et hic ipse, proditus  
 Oroetae satrapae a Maeandric famulo *illo* assistente, palo-  
 infigetur miser, excidens foelicitate in temporis puncto.  
 Audivi enim et haec a Clotho. CHAR. Euge, ô  
 Clotho ! Fortiter, ô optima, abscinde et ipsos et capita,  
 et palis-infigito eos, ut cognoscant *tandem se* esse ho-

mines. In tantum verò tollantur, ut-pote ex altiori-*statu* graviùs casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res ita se habebunt*.—Vidên' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerantes, alios litigantes, alios terram-colentes, alios foenerantes, alios mendicantes?

CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt?

MER. Spes, ô Charon, et timores, et amentiae, et voluptates, et avaritiae, et irae, et odia, et similia. *Ex his* verò, inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hae verò, *nempe*, spes, suspensae supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud inferos ex aqua patientem. Si verò oculos intenderis, aspicias Parcas etiam in alto fuscum cuiqueadnentes, unde contigit omnes suspendi e filis tenuibus. Vidésne quasi quaedam araneorum fila descendencia in unumquemque a fuscis.

CHAR. Video tenue prorsus filium innexum ut plurimum unicuique, hoc quidem illi, illud verò alii.

MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filio*, huic vero ex alio; et hunc quidem haeredem-fieri illius, cujus filium est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Vidén' igitur omnes suspensos a tenui *filio*? Et hic quidem, subtractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululùm sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Haec, ô Mercuri, *sunt* prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. merentur*) dicere, quam sint ridicula; et præcipuè vehementia eorum (*i. e. hominum*) studia, et quòd ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicuta, et judices, et tyranni: et nil omnino horum subit eos (*i. e. eorum mentes*) dum bene agunt (*i. e. prosperi sunt.*) Cum verò dejecti fuerint, tum illud *iis in ore frequens est, Ohe, et Vae, vae, et Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si haec considerarent*) et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in aeternum uti praesentibus, cum minister superveniens vocet et abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia nunquam expectârunt se abreptos fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam domum aedificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ haeredi ejusdem fruitione, cum ipse miser ne vel coenârit in ea? Et porro ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio excipit amicos propter hoc, et imponit puero patris nomen, si *hic, inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi hujus gaudii est*, quòd spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogum, neque novit a quali filo suspensus erat ipsi. Vidésne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò prius quam iis fruantur, avocatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video haec omnia; et reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse foelicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunae, invenient tristia plura jucundis, iis adhaerentia, *scil.* timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim *reges* versantur cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex aequo cum caeteris hominibus, quoniam quidem tempus recensendi mala horum (*scil. regum*) esset *idem ac tempus considerandi* qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri; tibi dicere, cuinam homines mihi visi sunt esse similis, totâque eorum vita. Jámne unquam vidisti bullas in aqua exsurgentes sub impetu- osè-desiliente aliqua scatebra? Illos dico inflatos-tumores, e quibus spûma cogitur. Quaedam igitur ex-iis bullis parvae sunt, et statim ruptae evanuerunt; aliae verò diutius durant, et accedentibus ad eas aliis, ipsae prorsus-inflatae in maximum attollantur tumorem. At deinde quidem, et illae *permagnae* tandem penitus disruptae sunt; non enim possibile est aliter fieri. Haec est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simulac constituti sunt, *esse-desiêrunt*; necesse verò est itaque omnibus-disrumpi. MER. O Charon, assimulâsti tu homines nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum sint, ô Mercuri, qualia faciant; et, ut aemulentur inter se, contententes de imperiis, et honoribus, et possessionibus, quae omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantùm obolum. Visne igitur, quoniam sumus in hoc excelso loco, ut vociferatus quàm maximè possum adhörter eos, “abstinere quidem a vanis laboribus, “vivere autem, semper habentes mortem ante oculos,” dicens; O vani, quid solliciti estis de his rebus? Desinite laborare, non enim vivetis in aeternum. Nil-eorum quae hîc splendida sunt sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mu-

*ture*—Si inclamarem haec et similia ipsis ex loco unde audiri possim, nōne putas vitam magnopere adjutam fore, et *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia et error disposerint eos; adè ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cerâ, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc praestat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem acutè, in res inspexerunt, et quales sint judicârunt. CHAR. Ergo inclamare velim *vel* illis. MER. Supervacaneum *est* dicere iis haec quae sciunt. Vidésne ut absistentes a vulgo derident ea quae fiunt et nequaquam iis delectantur, sed apparent *vel* jam meditantés fugam a vita ad vos? Quippe odio habentur *ab hominibus*, quòd redarguant eorum imperitiam, CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre corporum repositoria, ubi defodiunt *eadem*—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt cadaverum receptacula, et corporum reconditoria. CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adoléntque, sumptuosas illas coenas, et infundunt vinum mulsúmque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid haec *sunt* ad eos *qui* in orco *sunt*. Credunt verò, umbras remissas ab inferis coenare quidem utcunque iis possibile *est*, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illósne adhuc bibere aut edere, quorum calvariae *sunt* aridissimae? Atqui ridiculus sum haec tibi dicens, qui quotidie eos deducis. Nōsti itaque *tu*, an semel subterranei facti possint ampliùs redire. Quia et ego, ô Mercuri, pate-



rer prorsus ridicula, non paucis negotiis occupatus, si oporteret *me* non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti *prae* amentia! nescientes quantis terminis res mortuorum et vivorum discretæ-sunt, et quales sunt *res* apud nos; et quòd, *Et tumulo carens vir, quique sortitus est tumulum pariter mortuus est. Irus verò, imperatorque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Thersitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* MER. O Hercules quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Vidésne illud ad mare? Illud quidem est Sigæum Trojanum; ex-adverso verò, sepultus-est Ajax in *littore* Rhoeteo. CHAR. Non magna, ô Mercuri, *sunt* monumenta.

14. Ostende jam mihi urbes illas insignes, de quibus infra audimus, *nempe*, Ninum Sardanapali, et Babylo-nem, et Mycenas, et Cleonas; et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adè ut *per* decem totos annos ne navim-subdixerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa-est, et nullum ejus vestigium adhuc reliquum *manet*; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene-turrita, illa *circumdatur* magno *moenium*-ambitu; et ipsa non multò post exquirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipuè Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatae erant *hae urbes*: nunc verò interierunt et ipsae. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod *est* incredibilius, tota etiam flumina: Ergo Inachi ne *vel* monumentum adhuc restat in Argo. CHAR. Vah, *quae*-laudes, Homere, et *quae*-nomina! *Ilium Sacrum*, et *latas-vias habens*, et *pulchrè structae Cleonae*.

15. Sed, inter sermones *nostros*, quinam sunt illi bellantes, aut cujus *rei* gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedaemonios, et Othry-adem imperatorem illum semimortuum inscribentem

trophacum sanguine suo. CHAR. Quâ verò de re bellum est iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit spatium pedale ab Aeaco. Colent verò agrum hunc aliàs alii, saepe aratro revelentes trophacum *illud* e sedibus. MER. Haec quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *hósce* in locum *suum*, discedamus, ego quidem ad quae missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in hac* peregrinatione.

O quales sunt res infoelicium hominum! *nempe*, reges, lateres aurei, hecatombae, pugnae! nulla verò *habetur* Charontis ratio.

---



---

DIALOGORUM  
LUCIANI

SAMOSATENSIS

LIBER II.

---

DIALOGUS I. *De Somnio : seu, Vita Luciani.*

**N**UPER quidem desieram in ludos ire, cum essem aetate jam adolescens. Pater verò despiciebat, cum amicis, quid insuper doceret me. Doctrina-itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subito quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hîsce (*ut vocantur*) primùm quidem *me-ipsam* statim habiturum sufficientia *alimenta* ab arte, et non diutiùs fore domi-pastum, cum-essem tam-aetate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundae deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem praevalere, te “ praesente; sed abducito hunc (commonstrans me) “ et assumptum doceto esse bonum lapidum opificem,

“ et concinnatorem, et statuarium: potest enim vel  
 “ hoc, foeliciter *se* habens, ut nôsti, *a* natura. Con-  
 jiciebat verò *id e* ludicris *a me confictis* e cera; cum  
 enim dimissus-essem a praeceptoribus, ceram abradens  
 effingebam aut boves, aut equos, aut, per Jovem, et  
 homines; *idque* consimiliter *satis*, ut patri videbar;  
 propter quae accipiebam quidem plagas a praeceptoribus.  
 Tunc verò etiam haec laudi erant in indolem  
*meam*; et concipiebant *omnes* bonam de me spem, ut-  
 pote *qui* artem brevè discere-futurus essem, ex illâ fin-  
 gendi-facultate. Videbatur igitur simul dies idoneus  
 arti auspicandae, et ego traditus-eram avunculo, non  
 admodum, per Jovem, *ea*-re gravatus; sed videbatur  
 mihi *ars illa* habere et lusum quendam non injucundum,  
 et ostentandi-occasionem apud aequales *meos*, si conspi-  
 cerer et Deos sculperè, et parvas quasdam imagines  
 fabricare, cum mihi, tum illis quibus mallet. Et tunc  
 primum illud, ac incipientibus usitatum, contigit.  
 Avunculus enim, dato mihi coelo quopiam, jussit me  
 leniter attingere tabulam in medio jacentem, addens  
 tritum illud, *Initium* bonum est *dimidium* *omnis* operis.  
 Duriùs verò impingente *me* prae imperitia, tabula qui-  
 dem est-fracta. Ille verò aegre-ferens, *et* arripiens  
 scuticam quandam prope jacentem, initiavit me non  
 mansuetè, neque hortativo-more, adeo ut lachrymae  
 essent mihi artis proemium. Aufugiens igitur isthinc  
 domum abeo, ululans continuo, et oppletus oculos la-  
 chrymis: et commemorò scuticam, et ostendebam vi-  
 bices, *et* accusabam nimiam quandam *avunculi* crudeli-  
 tatem, addens quòd fecerat haec prae invidia, ne ipsum  
 arte superarem. Matre verò indignatâ, et multùm  
 fratri convitiatâ, postquam nox supervenit, dormiebam  
 lachrymabundus adhuc, et totam noctem cogitabundus.  
 At huc usque narrata *sunt* quidem ridicula et puerilia:  
 audietis verò, ô viri, post haec non ampliùs contem-  
 nenda, sed quae poscunt auditores vel prorsus auscul-  
 tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*  
*Somnus*, venit ad me in quiete. *benignum* per noctem,  
 manifestus ita ut nil veritati deesset. Adhuc itaque,  
 vel tantum post tempus, habitùsque conspекtorum  
 restant mihi in oculis, et vox auditorum insonans

est (i. e. *insonat auribus meis*) erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentibus trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodum me totum; jam verò rursus habebat ab altera. Clamabant verò. ambæ in se-invicem: hæc quidem, quasi *illa* vellet possidere me suus utpote. qui essem; at illa, quasi *hæc* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualia erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri carum mallet me-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est—  
 “ Ego, chare fili, ars sum statuaria, quam heri discere  
 “ coepisti, et domestica tibi, et a familia *tua* cognata.  
 “ Nam et avus tuus (addens nomen avi-materni) mar-  
 “ morarius fuit, et avunculi *tui* ambo, magnoperè que  
 “ claruerunt per me. Si verò velis abstinere a nugis  
 “ et tricis hujus (alteram indicans) sequi verò et coha-  
 “ bitare mecum; primùm quidem fortiter alère, et  
 “ habebis humeros validos; eris verò alienus ab omni  
 “ invidia, et nunquam abibis in terram externam, re-  
 “ lictâ patriâ, et familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averseris corporis  
 “ *hujusce* frugalitatem, neque vestimenti sordes. Nam  
 “ et Phidias ille, progressus ab hujusmodi *initis*, spec-  
 “ tandum-exhibuit Jovem, Polycletus Junonem fa-  
 “ bricavit, et Myron laudatus est, et Praxiteles in  
 “ admiratione fuit. Hi igitur cum Diis adorantur.  
 “ Si verò ex his unus factus-fueris, quomodo quidem  
 “ non fies *et* ipse celebris apud omnes homines: Ex-  
 “ hibebis verò patrem *tuum* aemulandum, reddes au-  
 “ tem et patriam spectabilem.”—Talia, atque his  
 etiam plura, dixit Ars illa (*nempe, statuariae artis*  
*Dea*) hæsitans, et barbarè-pronuncians omnia, studiosè  
 vero admodum connectens *verba*, et contendens mihi

persuadere. Sed non ulterius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera in hunc ferme modum—“ Ego verò, ô fili, Doctrina sum: “ consueta jam, et nota tibi, tametsi nondum me ad “ finem expertus sis. Quanta itaque bona quaesiveris “ marmorarius factus, haec quidem jam dixit. Nihil “ enim eris quod non operarius fuerit (*i. e. nil nisi operarius eris*) corpore laborans, et in hoc ponens totam “ vitae spem: obscurus quidem ipse, parvum et abjectum *Lucellum* accipiens, sententiâ humilis, reditu verò tenuis; neque eris amicis in foro auxiliariis, nec inimicis formidabilis, nec civibus aemulandus; sed unum illud, *nempe*, opifex, et e promiscua plebe unus; semper formidans eminentem *quemque*, et colens dicere valentem, leporis vitam vivens, et praeda *ipse* potentioris. Si verò factus fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia multa, omnes quidem laudabunt artem, non erit verò *aliquis ex* videntibus, si mentem habeat, qui optârît fieri tibi similis. Qualisqualis enim fueris, censebere mechanicus *tantum*, et opifex, et manibus victum quaeritans. Si verò mihi obsequaris, primùm quidem ostendam tibi opera multorum virorum antiquorum, enarrans et gesta mirabilia, et sermones eorundem, reddensque *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod est *in te* praecipuum, multis bonisque ornamentis, *nempe*, modestiâ, justitiâ, pietate, mansuetudine, aequitate, prudentiâ, fortitudine, pulchrorum amore, appetitu erga honestissima. Haec enim sunt re verâ purus animi ornatus. Nil verò aut antiquum aut nunc agendum latebit te; sed et mecum providebis quae opus sunt; et, in summa, brevî docebo te omnia et quotquot divina sunt, et quot humana. Et qui nunc pauper es, filius alicujus (*i. e. nescio cujus*) qui statuisti aliquid de arte adeò illiberali, eris paulò pòst aemulandus, et invidendus omnibus, *utpote* honestatus, et laudatus, et propter optima aesimatus, et conspectus a praecellentibus genere et divitiis; indutus quidem hujusmodi veste (ostendens suam, gerebat autem prorsus splendidam) ma-

“ gistratu verò, et primo loco honestatus. Et, si ali-  
 “ cubi peregrineris, nec ignotus eris, neque obscurus  
 “ in terra aliena; talia (*i. e. illustria adeò*) tibi ad-  
 “ dam insignia; *ita* ut unusquisque aspicientium,  
 “ proximum tangens, monstrârit te digito, dicens, *Hic*  
 “ *ille est.* Si verò fuerit aliquid studio dignum, et oc-  
 “ cupaverit amicos *tuos*, aut totam etiam civitatem,  
 “ omnes convertent oculos in te. Et, sicubi fortè di-  
 “ cas quid, auscultabunt plurimi iuhantes, admirantes,  
 “ et foelicem-praedicantes te *propter* vim sermonum, et  
 “ patrem *tuum propter* fortunam. Quod verò dicunt,  
 “ *scil.* “ quòd quidam fiunt immortales ex homini-  
 “ bus,” id tibi adjiciam. Si etenim decesseris ipse è  
 “ vita, nunquam desines adesse eruditis, et versari cum  
 “ optimis. Vidésne Demosthenem illum, cujus filium,  
 “ *et* quantum ego reddidi? Vidésne Aeschinem, qui  
 “ filius fuit tympanistriae? At tamen Philippus colebat  
 “ eum per me (*i. e. meâ operâ*) Socrates verò, et ipse  
 “ educatus sub statuaria hac, quamprimum intellexit  
 “ meliora, et ab ea aufugiens transiit ad me, audîn’ ut  
 “ ab omnibus decantetur? Rejiciens verò tantos illos,  
 “ talésque viros, et gesta splendida, et orationes graves,  
 “ et habitum decorum, et honorem, et gloriam, et lau-  
 “ dem, et sedes-primas, et potentiam, et imperia, et  
 “ celebrem-esse propter sermones, et beatum-praedicari  
 “ propter prudentiam (*rejiciens, inquam, haec*) indu-  
 “ ésque tuniculam sordidam, et resúmes habitum ser-  
 “ vilem, et habebis in manibus vectes, et scalpra, et  
 “ caela, et malleos; deorsum in opus inclinatus, ab-  
 “ jectus *ipse*, et abjecta affectans, et omni modo de-  
 “ missus; nunquam caput-erigens, nihil aut virile aut  
 “ liberum cogitans, sed providens quomodo quidem  
 “ opera erunt tibi proportione concinna, et speciosa,  
 “ minimè verò sollicitus, quomodo eris ipse concin-  
 “ núsque et ornatus; sed reddens teipsum saxis *ipsis*  
 “ despectiorem.”

5. Illâ haec adhuc dicente, ego non expectans finem  
 orationis, *sed* assurgens, sententiam-tuli; et, relictâ  
 deformi illâ, et operariâ, transivi ad Doctrinam, laetus  
 admodum; et praecipuè, quum scutica venit mihi in  
 mentem, et quòd pridie statim inflixerat plagas non

paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat : postremò verò dirigit, et mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa est incredibilia, ne diffidite *mihi* ; somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit, “ Remunerabo igitur te *pro-justitia*, quòd rectè “ dijudicâris hanc causam. Et jam adesto, ascende “ currum hunc (ostendens currum quendam alatorum “ quorundam equorum Pegaso similium) ut videas quâ “ lia et quânta, non secutus me, ignoraturus eras.” Postquam verò ascendi, illa quidem agitabat, et auri-gabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplabar urbes, et gentes, et populos, quemadmodum Triptolemus ille, seminans et ipse aliquid in terram. Non jam verò memini, quid seminatum illud erat ; sed hoc solum, quòd homines ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis (*i. e. quàm pulcher*) venerim ; submonuítque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* haec vidisse, cum essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu—At, dum *haec* narro, “ O Hercules (dixerit aliquis) quàm “ longum et judiciale est hoc somnium !” Tum succinuerit alius, “ Hyemale est somnium, cum noctes sunt “ longissimae ; aut forsán trinociale, ut est et Hercules “ ipse. Quid ergo venit illi *in mentem* ut nugaretur “ talia (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera jámque obsoleta somnia ; *omnis* enim “ frigida narratio insipida est. Num suspicatus est nos “ esse quòsdam somniorum aliquorum interpretes ?— Non, ô bone : neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe, et illud* in domo paterna, et caetera *deinceps somnia, nugari, voluit, sive,*



*interpretandum quid proposuit.* Nôstis enim quòd-enarravit visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius se nugari in iis rebus; et hoc, in bello et rerum desperatione, circumstantibus jam hostibus: sed narratio illa habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad praestantiora, et Doctrinam amplectantur; et praecipuè, si quis eorum prae inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum audierit narrationem hanc, confirmabitur, proponens sibi me sufficiens exemplum, dum considerat, qualis quidem cum essem, propuri tamen ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc urgentem. Qualisqualis verò ad vos pervenerim, adsum obscurior nullo saltem statuario, etiamsi nil aliud.

## DIALOGUS II. Deorum Concio.

JUP. **N**E ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-alii sermones communicetis, utpote indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est vobis de hisce rebus, apertè dicat unusquisque quae sibi videntur, et accuset. Tu verò, ô Mercuri, promulga praeconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilinis et hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Praeconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) MOM. Dico igitur, nostrum nonnullos atrocità facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-praestare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedissequos et famulos suos honore pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo quae non decorè fiunt. Reprehendo enim omnia, et apertè dico quae mihi videntur, neque timens quempiam, neque

sententiam celans prae verecundia: quare plerisque et molestus videor, et naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum est, et tu, ô Jupiter, concessisti cum licentia loqui, dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quòd participes sint ipsi ejusdem nobiscum consessûs, et quòd ex aequo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in coelum et ministros, et thiasi sodales, et adscriperunt eos *Deorum numero*. Et nunc, aequè ac nos, cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; et hoc, ne quidem persolventes nobis pensionem inquilinis solvendam.—JUP. Dicitis, ô Mome, aenigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est, ita-est, ut multos assimulemus, et dictis *tuis* adaptemus, aliàs alium. Oportet vere concionatorem liberum nil tergiversari *in* dicendo.

2. MOM. Euge, ô Jupiter! quòd et cohortaris me ad linguae libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semihomo tantùm, nec astirpe materna Graecus, sed Cadmi Syrophoenicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis sit, et effoeminatus; semi-insanus, et a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, caprae similis, et barbam profundam demittens, parum differt-ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, inquam, iste: Satiri verò sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuntur hoedis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne* deinde miramur, si homines nos

contemnant, videntes ridiculos adeò et monstrosos Deos ? Omitto verò dicere, quòd adduxit et mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolae filiam. Et, quod *est* maxime omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem ; et hunc, ne puella doleret, ni in coelo haberet illum ipsius familiarem, quemque dilexit, catellum. Nónne haec videntur vobis contumelia, temulenti-petulantia, et ludibrium ?—Audite verò et alios (*i. e. de aliis.*)

3. JUP. Dicis nihil, ô Mome, aut de Aesculapio, aut Hercule : video enim quòd oratione rapiare. Hi enim (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et suscitatur aegrotos e morbis, et est *pretio-aequalis multis aliis*. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguae contra et teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis ? MOM. Licet quidem in Creta audire non solum hoc, verùm dicunt et aliud quiddam de te : et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Aegiensibus *inter* Achaïos, qui dictitant te supposititium esse—Quae verò, opinor, oportere praecipuè reprehendi, haec dicam. Tu etenim, ô Jupiter, mortalibus *foeminis* commixtus, et ad eas descendens in alias aliâ formâ praebuisti principium talium delictorum, et causam cur coetus noster nothis completeretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cumesses ; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At vero complexisti coelum semideis hísce ; non enim aliter dicere-possim. Et quae res est maximè ridicula, *est haec quae eveniet*, cum quis subito audierit, quòd Hercules quidem exhibitus est Deus ; Eurystheus verò, qui ipsi imperabat, est mortuus ; et *quòd* propè se *invicem sunt* templum quidem Herculis famuli, et Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem Thebis *est* Deus ; consobrini verò ejus,

Pentheus, Actaeon, et Learchus hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, foemineae etiam Deae. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et caeteros? Quare volo haec omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd et haec in coelo est in sceptro regio considens, et solùm-non nidificans super capite tuo, Deus esse existimatus. An omitemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti? aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce graecissans, adeo ut non intelligat, si quis *ei* praebibat? Scythae ergo et Getae, haec videntes horum *dedecora*, nobis longùm valere jussis, immortales-faciunt *et ipsi*, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum esset, adscriptus est *Deorum numero*, nesciò quomodo latens (*i. e. clam nos.*) Et haec sanè omnia ô Dii, mediocria sunt. Tu verò ô Aegyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator *cum-sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, & oracula edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Aegypto in coelum confertim intrusa. Quae *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex aequo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia haec re verâ dicis de Aegyptiis. Attamen, ô Mome, pleraque eorum aenigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, *inquam*, ea de Aegyptiis: aliâs

enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochem; qui, cum sit filius scelesti et matricidae hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et praestigiatoresagens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs aestimaris, sed jam vaticinatur omnis lapis, et omnis ara, quae perfusa-sit oleo, et coronas habeat, et homine praestigiatore abundet; quales *nunc dierum* sunt plurimi. Jam enim et Polydamantis athletae statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Illo, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes—Atque haec quidem *sunt quae dicere volui* de nothis et adscriptitiis—Caeterùm ego, audiens jam multa etiam peregrina nomina *nominum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risui-indulgeo propter haec etiam. Nam ubinam est illa multùm celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quae-fato-decreta-sunt, et quae destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes: praecipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet *nos* cohibere ex iis plurima, ne supra modum fiant, (*i. e. crescant.*)

DECRETUM. *Bonú fiat Fortuná.*

6. **C**oncione legitimâ coactâ, septimo *die mensis* in-  
 untis, Prytanim agebat Jupiter, et presidebat  
 Neptunus; praefectum agebat Apollo, scribam agebat  
 Momus, Noctis *filius*; et sententiam dixit Somnus.—  
 QUONIAM peregrini multi, non solum Graeci, verùm  
 etiam Barbari, minimè digni nobiscum participes-esse  
 civitatis *hujúsce*, adscripti *Deorum numero*, nescio quo-  
 modo, Diique existimati, complevere quidem coelum,  
 adeò ut convivium *nostrum* sit plenum tumultuosâ turbâ  
 multilinguium quorundam, et undique collectorum:  
 defecit verò ambrosia, et nectar, ita ut cotyla jam sit  
 (*i. e. aestimatur*) minae, propter multitudinem biben-  
 tium; alii vero, prae arrogantia, expulsis veteribus ve-  
 rísque Diis, dignos-censet seipsos prima sede, praeter  
 omnia patria (*i. e. contra mores patrios*) et volunt praepo-  
 poni *nobis* in terris; *propter haec omnia*, VISUM ESTO  
 Senatui Populóque *Coelesti*, concilium quidem cogi in  
 Olympo circa solstitium hybernum; septem verò per-  
 fectos Deos eligi arbitros, tres quidem e veteri senatu  
*qui fuit* sub Saturno, quatuor verò ex duodecim, et  
 inter eos Jovem. Ipsos verò hósce arbitros sedere, sus-  
 cepto legitimo juramento *per Stygem*. Mercurium  
 verò proclamando congregare omnes, quotquot volunt  
 contribui in *Deorum* consessum. Illos autem venire,  
 adducentes testes juratos, et indicia generis. Deinde  
 verò coram-veniant hi sigillatim. Arbitri verò *rem* ex-  
 pendentés, vel declarabunt *eos* esse Deos, vel ablegabunt  
 ad sepulchra sua, et repositoria majorum. Si verò quis  
 e non-probatis, et ab arbitris semel segregatis, deprehen-  
 sus fuerit *in coelum* ascendens eundem in tartarum  
 praecipitari. Quemque verò exercere suam *artem*; et  
 neque Minervam sanare, nec Aesculapium vaticinari,  
 nec Apollinem solum praestare tam multa: sed deligen-  
 tem unum quiddam, vatem esse, aut citharoedum, aut  
 medicum. Edicere verò philosophis, ne fingant nova vo-  
 cabula, neque nugentur de iis-*quae non nòrunt*. Quotquot  
 verò jam *immeritò* habiti-sunt digni templis aut sacrifi-  
 ciis, simulachra quidem illorum everti; substituti verò,  
 vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam

alterius; civitatem verò suam aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se non audisse praeconium, et noluerit venire ad arbitros, damnanto desertam ejus causam—JUP. Hoc quidem est justissimum nobis Decretum, ò Mome; et, cuicumque ita videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius praeconium-promulgaverit, venite afferentes, quisque indicia manifesta, et demonstrationes claras, nempe, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicumque non exhibebit haec omnia, nil curae-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

### DIALOGUS III. Timon, sive Misanthropus..

TIM. **O** Jupiter philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetae; ac maxime, cum in metris haerent (tunc enim illis multi nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Haec enim omnia apparent jam nugae, et fumus planè poeticus, nec quicquam praeter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne vel parvulam iracundiaescintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citiùs ellychnium metueret, quam flammam cuncta domantis fulminis; titionem adeò quempiam vidère iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent se accepturos hoc solum incommodi e-vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter haec ausus sit jam et Salmoneus ille tibi obtonare, non prorsus justae-fiduciae-expers, si id impune ausurum, quippe, contra Jovem adeo irâ-frigidum, cum sit ipse ad-faciora-promptus et gloriosus vir. Quomodo enim non faciat, quandoquidem tu quasi sub mandragora dormis? qui

neque pejerantes audias, nec injusta agentes observes, sed lippias, et hallucineris ad ea quae patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum, juvenis adhuc esses, et animo-acer, et ita vicens plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur aegis, et fragorem edebat tonitru, et continuò immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et terrae-motus fuere tunc instar-cribri frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluviaeque *fuere* effusae, et impetuosae, et gutta quaelibet, *quasi flumen*. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quaedam scaphula servaretur, quae-appulit in Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis praemia socordiâ *tuâ* digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis-Olympicis; et hic, non admodum necessaria facere visu, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

3. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò, alii manus tibi ipsi in Olympia. Et tu, altifremus ille, piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum extinator, et Titanum victor, sedebas, dum circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent haec *a te* negligenter adeò despici, aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitae insolentiam? Nam ut, omissis communibus, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per haec factus-sum pauper, non ampliùs agnoscor ab iis, neque



aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per viam* incedens incidam *in* eorum quempiam, praetereunt *me*, quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò, vel procul videntes, aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, et rhenone indutus, terram excerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe*, *me* non ampliùs visurum plurimos praeter meritum prosperè agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheae fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem (et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, et factâ magnâ flammâ, ostende aliquam strenui et juvenilis *illius* Jovis iram; nisi verâ sunt quae fabuliferuntur a Cretensibus de te, et tuâ illic sepulturâ.

3. Jup. Quisnam est hic, ô Mercuri, qui vociferatus est ex Attica, juxta Hymettum, in Montis radicibus, sordidus totus, et squalidus, et rhenone amictus? Fodit verò, opinor, pronus-cum *sit*: homo sanè loquax, et confidens. Philosophus nimirum est: *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est *ille*, saepe nos convivio excepit per sacrificia perfecta, ille nuper ditatus, ille *solitus* mactare nobis totas hecatombas, apud quem consuevimus splendide celebrare Jovialia. JUP. Heu commutationem! *Hiccine* est honorabilis ille, ille (*inquam*) dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus*, squalidus, aerumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens *ligonem* adeo gravem? MER. *Ut* ita quidem dicam, benignitas afflixit eum, et humanitas, misericordia in egenos omnes; re verâ autem dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere*: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales prae benevolentia erga seipsum; *eos inquam*, escâ *interim* so-

*lummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus*, et si qua etiam medulla inerat, exuissent et hanc diligenter admodum; *post haec, inquam*, aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter haec, ut vides, fossor, et rhenone amictus, desertâ urbe prae pudore, mercedè, agrum colit, malorum causâ melancholiâ laborans, quòd ab ipso ditati fastuosè admodum praetereant *eum*, nec nomen *ejus* nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus. Et merito indignabatur *in nos*, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adultores, virum obliti, qui in aris adolevit nobis tauros tot, caprâsque pinguissimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiâque et magnum pejerantium tumultum, et vim-inferentium, et rapientium: praeterea verò et formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, et observatu-difficiles, nec sinunt *me vel* paululùm connivere) *propter haec, inquam*, jam-diu non aspexi in Atticam, et praecipuè, ex quo philosophia et verborum contentiones *apud eos* increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter haec contigit et hunc negligi, *virum* erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad eum. Ducat verò secum Plutus et Thesaurum; et maneat ambo apud Timonem, nec faciliè adeò discedant, etiamsi quam maximè exigat ipsos domo prae benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitude quam manifestârunt erga eum, et poenas dabunt, simul-atque fulmen reparavero: Duo enim maximi *ejus* radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab eo*: Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè avolans in Castoris et Pollucis templum, exussitque illud, et ipsum pene

comminutum est ad saxum: sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximè ditatum.

4. MER. Quanti erat altè vociferari, et obstrepere esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè, locutus est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc, me jubente? PLUT. Quia, per Jovem, contumelias-exercebat in me, et exportabat (*i. e. exhauriebat*) et in multa *frusta* dividebat; et hoc, cum essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos qui intelligent manus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis antepouunt; et, accepto ab ea rhenone, et ligone, contenti sunt miseris, obolos quatuor lucrati, qui *olim* negligenter dono profundeabant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidèris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patet factis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiá affectus *erga te*. Aliàs verò, contra, in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res *te*, tanquam Danaen, virgineam-ducere-vitam in aereo ferreove thalamo, sub attentissimis ac scelestis.

simis paedagogis nutritum, foenore et supputatione. Dicitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum; cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes, sed vigilantes ut observarent, *et* oculis fixis aspicientes sigillum et vectem; arbitantes *illud esse* sufficientem fruitionem, non quòd possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*, ut canis in praesepe, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui parcerent, et custodirent, et (quod monstri-simile *est*) *vel* semet ipsos zelotypiâ prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel paedagogus, postquam furtim subierit, ludibrio-habebit infoelicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angusti oris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est*, te olim haec incusâsse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim haec Timonis hujusce lenitas meritò videri debet negligentia, ac non benevolentia, quatenus ad me *attinet*: et rursus putabam, illos qui servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes *verò*, quòd paulò post abibunt (*i. e. morientur*) relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita* negligentes, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu, et interdium ire quò velit, et versari cum volentibus; sed *et* ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad *eam* invitans; num, *inquam, talis* videatur *tibi* amare

uxorem? Non dices, ô Jupiter, hoc tu, qui ipse saepe-  
 numero amore-captus es. Si verò quis rursus in domum  
 legitimè recipiens uxorem ingenuam ad liberorum le-  
 gitimorum procreationem, hic verò, neque attingat ipse  
 virginem aetate florentem, pulchrámque, neque per-  
 mittat alii aspicere; includens verò eandem, virgineam-  
 vitam-ducere cogat, infoecundam, et sterilem; idque,  
 cum-dicat se amare eam, et manifestus sit (*i. e. appa-  
 reat amare*) e colore, et corpore tabefacto, et oculis  
 refugis; éstne (*i. e. fierine potest*) ut talis non videatur  
 delirare? Qui, cum-oporreat eam liberos-gignere, et  
 nuptiis frui, nihilominus tabescere-faciat puellam for-  
 mosam aded et amabilem, dum-alat eam tanquam Ce-  
 reri sacerdotem per omnem vitam. Quare saepenu-  
 mero et ipse eodem-modo indignor, a quibusdam sanè  
 ignominiosè calcibus pulsatus, et devoratus, et exhau-  
 stus; ab aliis verò compedibus-vinctus, ut stigmaticus  
 fugitivus. JUP. Quid igitur indignaris in illos? Dant  
 enim utrique egregias poenas: hi quidem, ut Tantalus  
 ille, inhiantes tantùm auro, absque-potu, et absque  
 cibo, siccíque ora; illi verò ut Phineus ille, ab Har-  
 pyis spoliati cibo e faucibus.—Sed abito jam nactus  
 Timonem multò prudentiorem. PLUT. Illéne un-  
 quam desinet cum studio (*i. e. festinanter*) exhaurire  
 me[quasi e cophino perforato, idque priusquam om-  
 mino influxerim, dum-vult vel praevenire influxum ne  
 abundantius incidens ipsum undis-obruam? Quare mi-  
 hi videor in Danaidum dolium aquam allaturus, fru-  
 stráque infusus, vase non continente; sed eo, quod  
 influit, propemodum effuso, priusquam influxerit; ita  
 latior est dolii hiatus ad effusionem, ac liber est exitus.  
 JUP. Ergo, nisi obturaverit hiatus hunc, et simul-  
 ac semel (*i. e. prorsus*) expansum fundi spatium, brevi  
 effuso te, facilè rursus invenerit rhenonem et ligonem in  
 dolii faece. Verùm abite jam, et ditate eum. Tu  
 verò, ô Mercuri, memineris rediens Cyclopas ad nos  
 ex Aetna adducere, ut fulmen acuentes resarciant; aded  
 jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Clau-  
 dicas? Iguorabam, ô generose, te non solùm caecum,  
 verùm etiam claudum esse. PLUT. Non hoc sem-

per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque pede, ita-ut via pertingam ad metam, sene-priùs-facto illo, qui me expectabat. Quum verò discedere ab-aliquo opus fuerit, videbis me alatum, et multo avibus celeriore. Repagulum igitur simul cadit, et ego jam victor a praecone promulgor, totum stadium uno saltu-transmensus, videntibus aliquando me ne vel spectatoribus. MER. Non haec omnia vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum, unde restim emerent, habentes, hodie verò repente ditatos, et sumptuosos, et bigis albis agentes: quibus antea ne vel asinus unquam suppetebat. Et, tales cum fuerint, obambulant tamen purpurei, et auro manus decorati, nec ipsi, opinor, credentes quin personnum solummodo divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me tum ad eos dimittit, utpote qui et ipse sit opum largitor, et munificus; hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, tunc me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinae sublatum. Et cadaver quidem jacet alicubi in obscura domus parte, vetere linteo super genua injecto tectum, et felibus pugnae causa. Qui verò me obtinere-speraverant, in foro operiuntur hiantes, ut hirudinem-advolantem stridentes pulli. Postquam verò detractum est signum, et incisus est funiculus-linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam fuerit, sive adulator, sive servulus cinoedus in-honore habitus propter puerilia officia, et vel jam mentum rarus; magno, generosus ille, accepto praemio pro variis et omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (scil. domino) ille quidem, quicumque fuerit, me tandem arrepto, cum tabella ipsa ferens aufugit; mutato-nomine appellatus jam Megacles, aut Magabyzus, ut Protarchus pro nomine eo-usque usitato, nempe, Pyrrhia, aut Dromone, aut Tibia; aufugit, inquam, relictis frustra inhiantibus illis, se mutuo intuentibus, et verum luctum agentibus, dum reputant, qualis eos thynnus e sinu intimo sagenae

effugit; *idque*, devoratâ non parvâ escâ. At hic, in me totus irruens, honesti inexpertus, et crassipellis homo, exhorrens adhuc compedes, et, si alius quispiam praeteriens loco-increpuerit, arrectam subrigens aurem; et pistrinum tanquam Castoris templum adorans, *hic, inquam*, non ampliùs tolerabilis est obviis *quibusvis*; sed et *homines* liberos contumeliâ afficit, et flagris-caedit conservos, periculum-faciens, an sibi quoque talia liceant, donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus cum esse vel Nireo formosiolem, Cecrope verò aut Coddro nobiliolem, at Ulysse prudentiolem, sedecim autem simul Croesis ditiolem, effundat miser, in temporis puncto, quae paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea ipsa quae fiunt (i. e. vera)* Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita caecus cum-sis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârît *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque-sunt? MER. Nequaquam *credo*, per Jovem. Non enim, praeterito Aristide, Hipponicum adiïsses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Caeterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans obero, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me caecum esse*, mitteret *tamen* investigandum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facilè aufugis, ignarus-cum sis viae? PLUT. Tum perspicax fio, pedibus-celer, ad solam fugae occasionem.

8. MER. Respondeto mihi et hoc insuper. Quomodo, caecus cum-sis (*apertè enim dicam*) et pallidus praeterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et putent *se, te* obtinentes, foelices esse: sin verò non assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeo te perditè-amantes, ut praecipitarent sese, “ et “ piscosum in mare, et scopulis ab aëriis ruentes;’ rati *se* a te fastidiri, quòd non ipsos praecipuè respexeris: At verò bene novi quòd fateberis et tu; si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel caecum, vel quocunque alia mihi insunt *deformia*? MER. Sed quomodo, ô-Plute, *non appareas*, nisi caeci sunt et ipsi omnes? PLUT. Non caeci, ô optime; verùm inscitia, et error, quae nunc occupant omnia, tenebras-offundunt iis. At et ipse praeterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus. Illi verò rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere caecutientes et amantes (*i. e. quòd tantopere caecutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipiantur? Et, si quis iis detrahère-velit *eam*, caput citius quam personam projicerent. *Quomodo, inquam, defendes hoc?* Non enim verisimile est eos etiam tunc ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quaeenam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unâ-ingreditur mécum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quaedam innumera. At *ille, qui nos excipit*, occupatus animum ab his omnibus, miratúrque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum



malorum patrem, et ad iisdem satellitio stipatum, et omnia prius pateretur, quam me amittere sustineret.

9. MER. Quam verò laevis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam praebens ansam, sed nescio quomodo per digitos, tanquam anguillae, aut serpentes, elaberis? Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncas toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint—At latuit interea nos, dum nugamur, res non parva. PLUT. Quae-nam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo enim ad vos, relicto illo in terra, et dato-mandato ut occlusis foribus intus maneat, nemini verò aperiatur, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum Timonis pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsitan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hícce in-propinquo fodit agellum montanum et lapidosum.—Papae! adest ei et Paupertas, et Labor iste, et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi; tuis, ô Plute, satellitibus multo praestantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim praestiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu trahens. MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jáme Plutus ad Timonem, postquam ego cum ex deliciis male affectum suscipiens, et hísce tradens, nempe, Sapientiae, et Labori, fortem reddidi magníque pretii virum? Egóne Paupertas, contemptibilis adeo, et injuriae opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliae ac Fastui in-manus-traditum, et mollem, et abjectum, vecordem (qualis

olim erat) redditum, mihi rursus restituat tritum paniculum jam factum? MER. O Paupertas, visum est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor et Sapientia, reliquique, sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, *nempe*, adjutricem, et *rerum* optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus debebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua haec et vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti, aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non laeti abibitis vos impuri omnes, ut estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries; verum ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exaudit precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis. Odi enim simul omnes, et Deos, et homines. Caecum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quoquam, discedam. MER. Nil sinistrum agas, ô Timon: sed depositâ immani hac feritate, et asperitate porrectis manibus bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligo. Quoad alia vero, foelicissimus sum, nemine ad me accedente. MER. Adeone inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc immitteque durumque. Atqui par erat forsân te esse Misanthropum tot gravia ab iis (scil. hominibus) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque me adulatoribus, et insidiatores adducens, et in me odium excitans, et luxuriâ corrumpens, et invidiae-obnoxium red-

dens: tandem verò, subito *me* deserens, perfidè deo, et proditoriè. Paupertas verò optima laboribus viro-dignissimis *me* exercens, et cum veritate et libertate *mécum* versans, et necessaria prae-buit *mihi* laboranti, et contemnere docuit vulgaria illa; spem *mihi* vitae a *me* ipso pendere-faciens, et quae PROPRIAE essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, et agrum hunc gnaviter exercens, et nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad Jovem*. Hoc verò *mihi* sufficiet, si omnes homines uniuscujusque-aetatis fecerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda haec et puerilia, et Plutum accipito; nec enim a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-meam, aut *mihi* dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum prooemiis, ut perditii rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsân *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris; et studiosè expetitus. Si verò grave aliquid passus es ad adulatoribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-sum, quòd *me* ignominiosè adèò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihi-que omni modo insidiantibus. Et quod postremo dixisti, *nempe*, quòd te prodidi, ipse ego contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et praeceps expulsus ex aedibus. Ideóque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adèò *mihi* adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare-

cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum est, ô *Mercuri*, et rursus discedendum. Quid enim agat quispiam, cum *Dii immortales* cogant? Sed vide, in quas molestias me miserum injicis; qui, hucusque foelicissimè vivens, tantum subito auri, nullum meam ob culpam, accipiam, et tantum curarum suspiciam. MER. Tolerato, ô *Timon*, vel meâ causâ; etiamsi grave sit hoc, et non ferendum; idque, ut adultores illi invidiâ rumpantur: ego verò, superatâ *Aetnâ*, in coelum revolabo. PLUT. Abiit quidem ille, ut videtur: conjicio enim alarum remigio. Tu verò operire hîc; digressus enim remittam tibi *Thesaurum*; sed fortiùs impinge. Heus tu, *Thesaurum* auri, te dico, pareto *Timoni* huic, et te tollendum offero. Fodito, ô *Timon*, altè adigens *ligonem*: ego verò vobis subtus-adero.

14. TIM. Agè verò, ô *ligo*: nunc mihi te-ipsam corrobore, et ne fatigeris thesaurum e profundo in apertum egerens—O *Jupiter* prodigialis, et *Corybantes* amici, et *Mercuri* lucifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne expectatus carbonem inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspiciam. “Ardens enim ignis quemadmodum, praeluces noctu,” et interdiu. Veni, ô charissimum, et amabilissimum? Nunc tandem credo factum fuisse et *Jovem* aliquando aurum. Quae etenim virgo sinu aperto non exciperet pulchrum adeò amato-rem per tegulas defluentem? O *Mida*, et *Croese*, et donaria *Delphis dicata*, quam nihil essetis, collata ad *Timonem*, et *Timonis* opes; cui ne rex quidem *Persarum* par est? O *ligo*, rhenóque charissime, *Pani* vos huic suspendere decet. Ipse verò, empto jam toto hoc secessu, et, extractâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum me eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt haec, et pro-legibus-rata in reliquum vitae; nempe, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut

miseri cordiae ara, merae nugae existimentur : tum miserari lachrymantem, aut opitulari egenti, habeatur legum violatio, et morum subversio. Solitaria verò esto mihi videndi-ratio, ut lupis, et unus Timon esto sibi amicus : alii autem omnes hostes judicentor, et insidiatores ; et congregi-cum eorum quopiam piaculum ducator. Et si aliquem vel videro, nefastus sit ille dies. Et in summa, nil apud-hos differant homines a lapideis aut aeneis statuis ; et neque caduceatorem ab iis recipiamus, neque cum iis libamina libemus : DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa habeantur frigida et inutilia nomina, et stultorum hominum gloriae aucupia. Unus verò Timon dives-esto, et omnes despicio, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis omnibus. Et simul ac-semel decretum-esto, se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notae sunt morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et, ut-extinguam, supplican-tem, tum, pice atque oleo, restinguere. Et, si hyeme flumen quem ad me adferat, is verò, manum porrigens, rogetprehendere, tum, propellere et hunc praecipitem, ita ut emergere non possit : sic enim par pari acciperint.—Legem hanc rogavit Timon Echekratidis filius, Colyttensis. Concioni suffragratus-est Timon idem : esto. Rara sunt haec nobis, et fortiter iisdem immermur.

15. Sed multi facerem haec omnibus quodammodo nota fieri, nempe, quòd praedives sum : nam ea res esset iis quasi suspendium.—Quanquam quid hoc ? Hem, quae acceleratio ! Undiquè concurrunt pulverulenti et anhelii, aurum, nescio unde, odorantes. Utrùm igitur, conscenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans ! An eatenus leges-violabimus, ut cum iis semel versemur, quò magis angantur despecti ? Hoc etiam satius duco : quare, hic subsistentes, excipiamus jam eos. Agè, videam, quisnam, hic-est

eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, et qui saepe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios.

GNATH. Nónne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ó Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu quoque, ó Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis equos nuper in-scena-docuit poeta (*i. e. ex nuper editis*).

TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc edoctus. GNATH. Quid hoc? ferísne, ó Timon? Antestor, ó Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululùm morabere, mox de caede vocabis.

GNATH. Nequaquam, sed vulnere tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non gaudebis (*i. e. tibi male sit*) qui e commodo sinister adèò sis factus.

16. Quisnam est recalvaster, hic, qui accedit? Philades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiae mercedem, *scil.* laudum, dum canentem me, silentibus omnibus aliis, solus supra-mòdum laudaret, dejerans, vocaliorem esse me cycnis (*post haec inquam*) quum nuper vidit me aegrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et aequales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ó here, et cura ut observes scelestos hósce adultores, hos ad mensam solummodo tibi adesse paratos, in caeteris verò a corvis nil differentes. Non amplius fidendum est aetatis hujúsce cuiquam. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus uteris, in via jam haud-procul hinc audivi, quòd im-

mensis quibusdam, divitiis ditatus esses. Venio igitur haec te commonefacturus; etiamsi tu quidem, adeò ipse sapiens, nil meis fortasse dictis indigebis; tu, inquam, qui vel Nestori factu-necessarium commendare-possis. TIM. Sunt haec, ita ut dicis, ô Philiae. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato hoc quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hícc Demeas, dextrâ tenens Plebiscitum, et dicens, se nostrum esse consanguineum. Hic, postquam mulctam-persolvit civitati, sedecim, nempe, talenta a me uno die accepta (damnatus enim erat, et non solvens in-vincula-conjectus) et ego liberavi eum prae-misericordia; hic, inquam, cum nuper sortem-tulit distribuendi agrarium in tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit se non agnoscere me civem. DEM. Salve ô Timon, magnum familiae tuae praesidium, Atheniensium fulcrum, Graeciae propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque.

At priùs audito Plebiscitum, quòd pro te conscripsi —  
 “ QUANDOQUIDEM, Timon Echecratidae filius,  
 “ Colyttensis, vir non solùm honestus bonúsque, verùm  
 “ etiam sapiens, ut nemo alius in Graecia, continuò  
 “ pergít praestare civitati optima quaeque officia; vicit  
 “ verò in Olympia eodem die pugillatu, et lucta, et  
 “ cursu, et curru perfecto, et bijugibus junioribus.” —

TIM. At ego ne unquam vel spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici — “ Et anno  
 “ superiore fortissimè se-gessit pro civitate apud Achar-  
 “ nenses; et duas Peloponnesium cohortes concidit.”

TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo militari ne vel adscriptus sum.

DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, oblití rerum a te gestarum — “ Praeterea, et  
 “ Plebiscita scribendo, et consilium dando, et exercitus-  
 “ ducendo multum profuit urbi. Propter haec omnia,  
 “ VISUM EST senatui, populoque, et Eliae-curiae  
 “ per tribus, et plebi viritum, et communiter omnibus,  
 “ aureum statuere Timonem in arce juxta, Minervam,

“ fulmen dextrâ, et radios in capite gerentem : et co-  
 “ ronare eundem coronis aureis septem, et coronas ho-  
 “ die promulgari *in* tragoediis novis Dionysiis : (nam  
 “ agenda sunt ejus causâ *vel* hodie Dionysia.) Dixit  
 “ sententiam *hanc* Demeas rhetor, ipsius *Timonis* cog-  
 “ natus, et propinquus, et discipulus. Optimus enim  
 “ rhetor *est* Timon, et quicquid aliud vult.”———Hoc  
 itaque *est* tibi Plebiscitum.—Ego autem statui ad te  
 filium *meum* adducere, quem tuum propter nomen  
 Timonem vocavi. TIM. Quomodo, ô Demea, qui  
 ne unquam uxorem duxeris, quantum nobis compertum  
 est? DEM. At ducam in annum proximum, si Deus  
 permiserit : et liberos-procreabo, et futuram prolem  
 Timonem jam nomino. Mas enim erit. TIM. Heus  
 tu ! nescio an duxeris, tantâ a me acceptâ plagâ.  
 DEM. Hei mihi ! Quid hoc rei est ? Tyrannidem,  
 Timon, occupas ; et pulsas *viros* liberos, cum-sis *ipse*  
 nec verè liber, neque civis. Sed dabis brevè poenas,  
 cum propter alia, tum quòd arcem incenderis. TIM.  
 At non incensa est, ô impure, arx ; quare *in hac re* de-  
 lator-falsus appares. DEM. Sed et dives-es, perfosso  
 postico. TIM. Neque perfossum-est hoc ; quare et  
 haec tua *indicia* incredibilia sunt. DEM. Perfodietur  
 sanè posthac : jam verò tu omnia quae in eo *fuere* pos-  
 sides. TIM. Alteram ergo accipe *plagam*. DEM.  
 Hei tergo meo ! TIM. Ne vociferare ; illidam enim  
 tibi et tertiam : essem etenim vel ridiculus, si duas La-  
 cedaemoniorum cohortes inermis concidissem, unum  
 verò impurum homuncionem non protererem. Quia  
 et frustra pugillatu et luctâ *in* Olympicis *ludis* vicissem.

18. Sed quid hoc ? Annon est hic Thrasyclus philo-  
 sophus ? Non sanè alius. Ideoque venit barbam de-  
 mittens, supercilia attollens, et magnum quid secum  
 murmurans ; *praeterea* Titaniacum obtuens, caesariem  
 in frontè retro sparsus (*i. e. retro sparsam habens*) quasi  
 Autoboreas quispiam, vel Triton, quales pinxit eos  
 Zeuxis. Hic *est* ille habitu concinnus, et incessu mo-  
 deratus, et amictu modestus, innumera manè de virtute  
 disserens, et voluptate gaudentes damnans, et frugalita-  
 tem laudans : postquam verò lotus ad coenam venerit,  
 et puer magnum ei calicem porrexit (meraciore merò



(*nempe vino*) maximè gaudet) *tum*, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus contraria exhibet, opsonia, sicut mulvius, praeripiens, et proximum cubito arcens, barbam condimento oppletus, canis-more ingurgitans, *corpore prono* incumbens, quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè digito-indice detergens, ita ut ne paululum quidem moreti relinquat; querulus continuò; *idque*, ut solus aliorum placentam totam vel suam accipiat; quòd est edacitatis et insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modò et saltationem, verùm etiam *ad* convitia, et iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel praecipuè de sobrietate et decoro *concionatur*; et haec loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad haec; et postremò, quidam eum e convivio sublatum efferunt, tibicinae ambabus *manibus* inhaerentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ aut avaritiâ. Sed et inter adultores primas tenet, et promptissimè pejerat; et anteit *eum* impostura, et comitatur impudentia; et in summa, *est ille RES* quaedam sapientiâ-omni-praedita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papae! Tandem nobis Thrasycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et coenarum opipararum spe *huc* concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, et quaecunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat *in* coenam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliciar, paululum salis. At potus *est mihi* Enneacrurus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui-ipsius gratiâ *huc* concessi, ne te corrumpat pessima haec atque insidiosissima res, opulentia; quae multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare praecipitabis universam; quàm viro bono, et philosophiae opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed

*tantum* ad nates usque ingressus; paululum ultra solum fluctibus-allui-solitam, me solo spectante. Sin hoc non vis, alio potiore modo eicito tu eam ocius *ex* aedibus; nec obolum tibi-ipsi relinquas; egenis. *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) sat-fuerit, si peram hanc impletam dederis, non omnino modios duos Aeginenses capientem. Nam paucis-contentus et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo haec tua dicta, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam choenices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploratorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululum recreo: ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

#### DIALOGUS IV. *Judicium Vocalium.*

**A**rchontem-agente Aristarcho Phalereo, Octobris incuntis septimo actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus* de vi et rapina; dicens spoliari *se* omnibus *vocabulis* quae *eum* duplici *Tau* proferuntur.

SIGM. **Q**UAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, *res* meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audiâssedissimulabam prae modestia, quam servare me nôstis, eum erga vos, tum alias *erga* syllabas. Quoniam verò

eo procedit avaritiae et amentiae, ut, ad ea quae saepe invitus tacui, jam et *alia* plura violentiae-facitora-adjiciat, ipsum *ergo* nunc prae-necessitate reum-ago apud vos, qui utrumque *nostrum* novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc *inquam*, mei-ipsius *oppressionem*. Nam, ante patratissemper majus aliquod *facinus* addendo, expellet me prorsus domesticâ e sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numerer; in aequali verò versentur metu et CAETERAE LITERAE. Aequum est ergo non *solam* vos, qui nunc jus-dicitis, verum etiam caeteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *litteras constituto* in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video quomodo *litterarum* ordines retinebunt jura illa, juxta quae res a principio constitutae sunt. At neque arbitror vos unquam eò negligentiae et conniventiae venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, *est* mihi quoque supersedendum injuriâ-affecto. Utinam itaque et *aliarum litterarum* audaciae tunc repressae essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda cum Rho* disceptans de voce *Cisseris* (i. e. *Pumice*) et *Cephalalgia* (i. e. *Capitis Dolore*.) Neque decertaret *Gamma cum Cappa*, et saepe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis, sive Floccis fullonicis*). Desineret verò *idem Gamma* cum *Lambda* pugnare, abripiens ei *vocem Molis* (i. e. *Aegrè*) imo prorsus suffurus. Et cessarent *etiam* caeterae *litterae* conturbationem illicitam moliri. Pulchrum enim *est* unamquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet *ejus* est, qui jus solvit. Et qui primus has nobis leges constituit, sive *Cadmus fuerit* insularis ille, sive *Palamedes Nauplii filius* (quanquam *Simonidi* attribuant nonnulli sagacitatem hanc) *hi, inquam*, non solùm ordine (i. e. *per certum ordinem*) juxta quem loci *nostri* confirmantur, determinarunt, quae prima fuerit *littera*, quae secunda; sed et qualitates, quas *nostrum* unaquaeque habet, et potestates cognoverunt

(i. e. *perspexerunt.*) Et vobis, ô Judices, majorem (i. e. *primum*) tribuerunt honorem, quòd per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Deceverunt verò *ut ex omnibus nonnullae, illae, nempe*, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta haec igitur *statuta* par est, Vocales leges hásce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestràm duae, bonae et aspectu decorae, *Alpha scil.* et *U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et praepositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò et a quibus incipiens *haec fecit*, tempus est me *jam* dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamoenum, et colonia, ut rumor obtinet, Atheniensium) adducebam verò *mécum* et fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, ab origine quidem, ut apparebat, genere Boeotius, at) postulantem e media *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujúsce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus inferebat, *tettaraconta* (i. e. *quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Praeterea *eandem hanc literam Tau* arripientem *Temeron* (i. e. *Hodie*) et similia, *eam inquam, ita se gerentem* sua haec vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de *rebus*. Quando verò ab iis incipiens ausum-est *Cattitteron* (i. e. *Stannum*) dicere et *Cattuma* (i. e. *Corium sarciendis calceis aptum*) et *Pittan* (i. e. *Picem*) deinceps verò nequaquam erubescens etiam *Basilittan* (i. e. *Reginam*) nominare *est ausum*; non mediocriter de hísce stomachor, et excandesco, timens ne, temporis-progressu, quis etiam *Suca* (i. e. *Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo despondenti, et opem-laturis omni-

bus destituto, condonate ô *Judices*, justam hanc iram. Non enim de parvis et vulgaribus periculum est *mihi* spoliato, *quippe*, familiaribus et consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam* (i. e. *Columbam*) cum *Nessais* (i. e. *Anatibus*) simul et *COSSUPHOIS* (i. e. *Merulis*) *idque*, interdicante Aristarcho. Eripuit verò *mihi* *Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, et ex ea media *Hymettum* abripuit vobis aliisque syllabis spectantibus. Sed quid haec dico? Totâ me *Thessaliâ* ejecit *Thettaliam* dicere volens, postquam et totâ *Thalassû* (i. e. *Mari*) me exclusit, nec *Seutlôn* (i. e. *Betis*) in hortis *meis* pepercit; adeò-ut, quod sanè dici solet, “ne vel *Passalion*, (i. e. *Paxillum*) mihi reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi et vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit *mihi* *Smuragdum*, et totam abstulit *Smyrnam*; neque *Xu*, foedus omne cum violârit, et habeat *Thucydidem* historicum talium *facinorum* auxiliatorem. At vicino meo *Rho*, quum aegrotârat, *venia est danda*, cum vel plantârit apud se *Myrtos* meas, et prae melancholia me aliquando in *Corrhes* (i. e. *Maxillam*) percusserit. Et talis quidem *litera* sum ego.

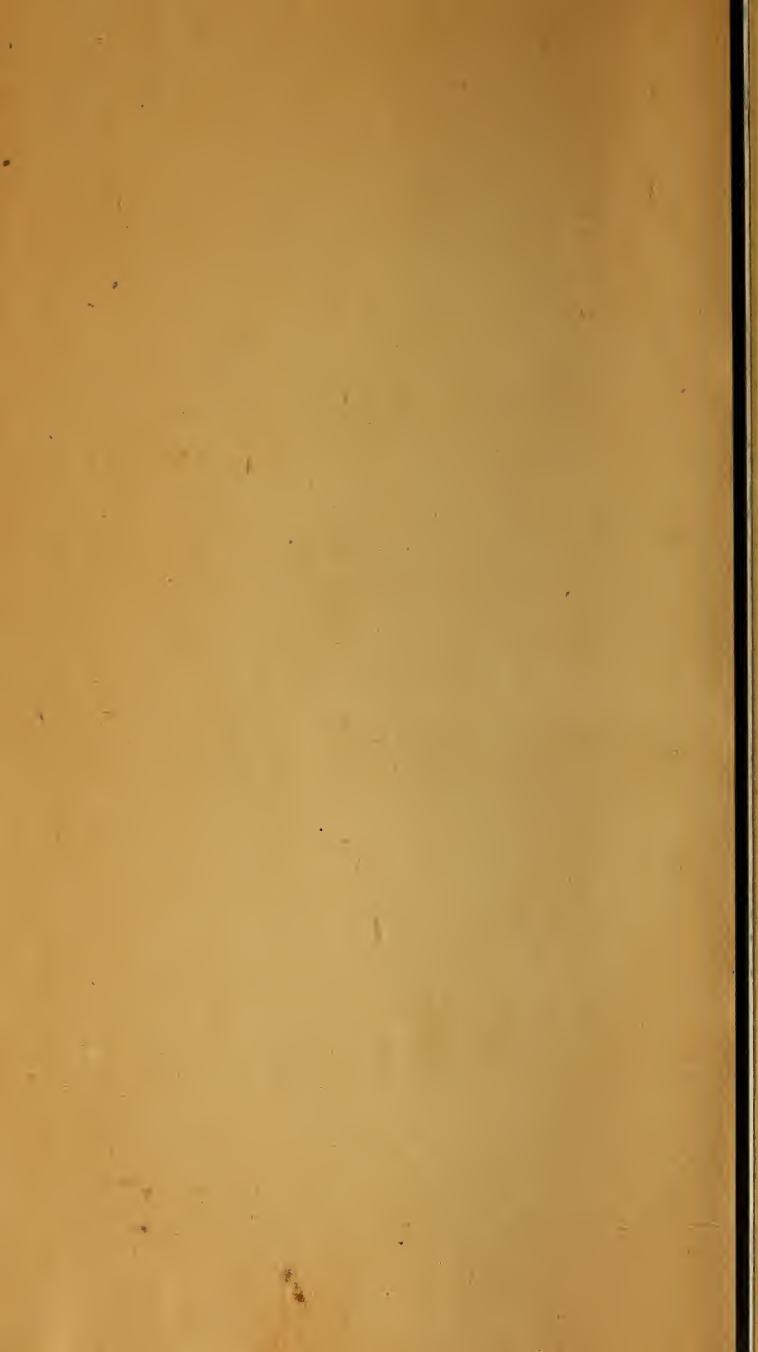
3. Consideremus verò, quàm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed et *Delta* et *Theta* et *Zeta*, et, pene dixerim, omnes literas injuriâ affecerit. Ipsa mihi injurias passa elementa vocato. Audite, ô *Judices* Vocales, *Delta* dicentem, “*Meam* abstulit *Ende-  
“lecheian* (i. e. *Assiduitatem*) volens contra leges omnes *Entelecheian* dici;” et *Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthes* (i. e. *Cucurbitâ*) et *Zeta* dicentem, quòd non “diutius sibi licet *surizein* (i. e. *fistulâ* canere) vel “*salpizein* (i. e. *tubâ* canere) neque vel *gruzein* (i. e. “*nutire*.)” Quisnam haec ferat? Aut quae poena suffecerit contra pessimum hoc *Tau*? At hoc idem *Tau* injuriis-afficit non solum literarum genus *sibi-ipsi* contribule, sed jam et *in* humanum quòque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri

linguis. Imò verò, ô Judices (res enim humanae me rursus de lingua obiter submonuere, quòd et ex hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit; ô linguae re-verâ morbus *Tau*! At redibo ad illud *unde abii*, atque *cum* hominibus defensionem-conjungam de iis- quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere, et discernere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon* (i. e. *Pulchrum*) vocare, tum irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate* (i. e. *Palmitè*) loquitur: hoc *idem* verò *Tau* (enimvero *haec est res vèrè misera*) fecit *Clema esse Tlema* (i. e. *Miseriam*.) Et non solum plebeios *homines* injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cecisse, et ipsorum naturam deseruisse, hoc, *inquam*, *Tau* et huc insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus laedit, at re-ipsâ quomodo? Deplo- rant, *nempe, idem illi* homines, et fortunam suam lugent, et Cadmum saepe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hu- jusce *literae* corpus secutos, et ejusdem figuram imi- tatos, tali deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, et perniciosae illi fabricae, *nempe cruci*, malum accessisse cognomen. —Propter haec igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium merito restare, *nempe*, ut poe- nam sustinent in illa ipsius figurâ. •Crux enim ut sit, (i. e. *quod omnino existit*) ab hoc fabricatum est (i. e. *effectum est*) ab hominibus verò *sic* nominatur.

F I N I S.

630













LIBRARY OF CONGRESS



0 003 046 012 1

